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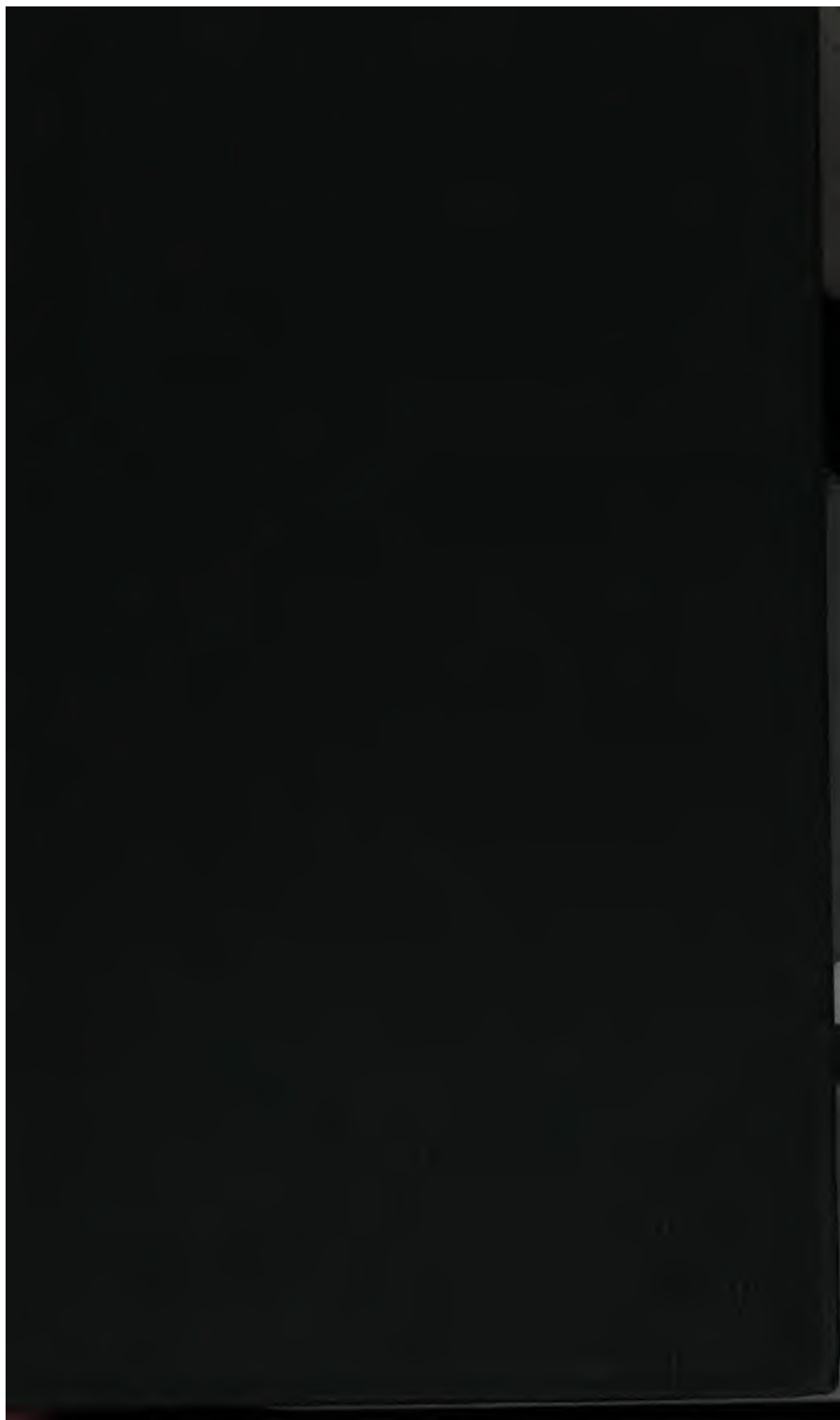
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A
PEEP AT CHINA,

IN

MR. DUNN'S CHINESE COLLECTION.

A

PEEP AT CHINA,
IN
MR. DUNN'S CHINESE COLLECTION;
WITH
MISCELLANEOUS NOTICES
RELATING TO THE
INSTITUTIONS AND CUSTOMS OF THE CHINESE,
AND OUR
COMMERCIAL INTERCOURSE WITH THEM.

Enoch Wines
BY E. C. WINES.

PHILADELPHIA:
PRINTED FOR NATHAN DUNN.
.1839.

Ch 18.3.3

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ADVERTISEMENT.

THE author of these sheets has never been in China, and yet he has attempted, to some extent, a development of Chinese character and customs. It is a fair claim on the part of the reader that he be informed of the degree of credibility that attaches to the statements made. With the view solely of satisfying this claim, he takes leave to say, that numerous works on China, of the highest repute, have been fully consulted, and the truth carefully sought.

The author acknowledges also his indebtedness to Mr. Dunn for much original information, and the correction of some errors, into which he had been led by the authorities on whose guidance he was obliged to rely. The Collection itself has been as a well spring of instruction. It is due to the Proprietor to state, that he objected to the few sentences complimentary to himself; but the author, being a thorough-paced opponent to the "expunging" doctrine, insisted on their being retained. This he considered as a mere act of justice; for he is free to express the opinion, that Mr. Dunn, in the Collection he has made and now offers to public examination, has done more than any other man to rectify prevalent

errors, and disseminate true information, concerning a nation, every way worthy to be studied by the philosopher who delights in the curious, by the economist who searches into the principles of national prosperity and stability, and by the Christian who desires the universal spread of that Gospel, in which are embarked the highest temporal welfare and the immortal hopes of the human race.

By some the following pages may be regarded as an "Apology for the Chinese;" but, unless the author's convictions are entirely erroneous, it is no more an apology, than truth and justice make it.

Philadelphia, April, 1839.

DESCRIPTIVE SKETCH

OF THE COLLECTION.

I. *Preliminary Remarks.*

NATHAN DUNN, Esq., the proprietor of this vast and splendid Collection of Chinese Curiosities, having so far completed his arrangements as to be able to open it to the public, on the evening of Saturday, the 22d December, 1838, entertained a select party of his friends in the Saloon in which it is fitted up. We should think that considerably over a hundred gentlemen were present upon that occasion, and among them were many of our most eminent citizens. Artists, merchants, mechanics, editors, literati, military and naval officers, and a goodly representation from all the learned professions, graced that ample and magnificent hall, which now contains the richest deposit of curiosities from the Celestial Empire, in the whole world. Rarely have we passed a pleasanter hour, or formed one of a happier company. Every body was at his ease ; conversation was brisk ; the joke and the laugh were intermingled with the graver reflections which

could not be wholly suppressed ; and all seemed filled with admiration at the splendour of the scene, and the enterprise and taste which had called it into being. Our host did the honours of his station with refined and easy dignity, and with evident, though certainly pardonable, gratification at beholding his labours so happily terminated, and the long cherished object of his ambition crowned with so brilliant a success. The beverage extracted from China's most celebrated plant, of a richness and delicacy of flavour extremely rare among us, was served to the guests in cups of native manufacture, various in shape and size, though not without those heretical accompaniments of sugar and cream, which would destroy its value in the eyes, or rather to the palate, of a true Chinaman. The vineyards of France, and the skill of our own unrivalled confectioners, were also put under levy by our entertainer, to minister to the gratification of his guests.

The proprietor enjoyed facilities for gathering curiosities such as no foreigner perhaps besides himself ever possessed. He did not, indeed, go to China with this view originally, but, soon after his arrival there, the thought occurred to him that it would be easy to collect a cabinet sufficient to fill a small apartment, which would be both amusing and instructive to his friends in America. This happy conception, upon which he immediately proceeded to act, was the germ of that vast and astonishing gallery of rare and curious objects, which has now become one of the chief ornaments and attractions of our city. Most Americans who trade to China are more or less engaged in the opium traffic, which is contrary to the laws of the Empire. Mr. Dunn was never interested to the amount of a dollar in that illicit commerce. This fact was well known to the officers of the government, and

even to the Emperor himself, and created a strong prejudice in his favour. He always treated the dignitaries of the Crown and other gentlemen of distinction with the consideration due to their rank and standing. This tended still further to secure their friendship and co-operation. It was by availing himself of facilities thus obtained, that he was enabled to complete his Collection, and the extensive and powerful influence he had secured in high places, enabled him, when ready to embark with his treasures, to overcome obstacles which would otherwise have been insurmountable. It is thus that Mr. Dunn has reared a monument which will perpetuate his own memory, and has enriched our city and country with an exhibition such as cannot be matched elsewhere in any part of the world.

We have called this the richest Chinese Collection in the world. Let us make good our assertion. There are but three others any where, so far as we are informed, between which and this one of Mr. Dunn any sort of comparison can be instituted. Those three are, the collection at the Hague, that in the rooms of the East India Company in London, and the Museum at Salem, Massachusetts. The first mentioned of these collections does not occupy more than one-fifth of the space devoted to our townsman's, and its main, nay, almost its only object, is a display of the national costumes of China. To this end, a multitude of miniature men and women, not likenesses, as are those of Mr. D., have been dressed in illustrative attire. In this one particular, viz: the exhibition of the distinctive dresses of the Chinese, there may be a difference in favour of the European over the American collection, but the advantage goes no farther. The gathering of Oriental curiosities displayed in the Rooms of the London East India Company is rich in whatever can

illuminate life and science in India, but boasts comparatively few objects, either natural or artificial, from the Celestial Empire. The same remark holds true, to a considerable extent, of that large, interesting, and valuable deposit of eastern curiosities in the Salem Museum, which has been accumulating through a long series of years by the intelligent and generous enterprise of the hardy sons of the ocean.

The Chinese Collection occupies the lower saloon of that noble edifice recently erected in Ninth street by the Philadelphia Museum Company. This apartment is one hundred and sixty-three feet in length, by seventy in breadth, with lofty ceilings, supported by twenty-two neat and substantial wooden pilasters. Behind each column, on either side of the vast and well-proportioned hall, has been fitted up a capacious case, which is enclosed by plate glass windows of the purest transparency. The inter-columniations are each occupied by two cases exactly the width of the pilasters, in like manner enclosed with plate glass. Not far from the entrance are two octagonal glass cases, occupying a portion of the ample space between the two ranges of pilasters, one of which is completely filled with a superb Chinese state lamp, of huge proportions, gorgeous materials, and rich workmanship. At the extreme end of the saloon, are a large pavilion, a silk draper's shop, and a Chinese street, nearly filled up by a palanquin and its bearers. So ample is the space, and so capacious and numerous the receptacles of this grand apartment; and yet such is the extent of the collection of curiosities gathered by Mr. Dunn, during his nine years' residence in China, that a large residuum remains in the store-rooms, for want of sufficient space in the hall for their convenient display.

It is no longer necessary to measure half the circuit of

the globe, and subject one's self to the hazards and privations of a six months' voyage on distant and dangerous seas, to enjoy a peep at the Celestial Empire. This is a gratification which may now be enjoyed by the citizens of Philadelphia, for the trouble of walking to the corner of Ninth and Sansom streets, and by the citizens of other parts of the United States, at no greater peril of life and limb than is connected with locomotion by means of our own steamboats and railroads. The Collection is a splendid pageant, no doubt; and many, probably, will look upon it merely as such. To these it will be a mere nine days' wonder; an object to be stared at with idle curiosity, and remembered only as a useless gewgaw. For ourselves, we see it with far other eyes, and linger among its strange and multitudinous variety of objects for a widely different purpose. To us it is a volume redolent of instruction; the best we have ever seen on the Celestial Empire. It is, in effect, China in miniature. It almost realizes, in reference to the manners and civilization of that remote, unique, and interesting people, the fable of the woods moving to the sound of the lyre of Orpheus.

Some readers, perhaps, will regard such expressions as sheer hyperbole, a mere rhetorical flourish. We utter, however, a simple verity, which will be responded to by every person of taste and intelligence who visits and examines the Collection. And we are prepared even to express a stronger opinion than this of the merits of this unique exhibition. It is well known that an impassable barrier excludes foreigners from all but a small patch of the Celestial Empire. Considering these restrictions, and the very limited sphere of observations that can be enjoyed by any stranger not connected with a diplomatic embassy, we have little doubt that a better idea may be

obtained of the characteristic intelligence and national customs of the Chinese from Mr. Dunn's Collection, than by an actual visit, we do not say to China, but to the small portion of the suburbs of Canton, which is all that foreigners are permitted to see. Mr. D.'s Collection embraces innumerable objects from all parts of the Empire, the interior as well as the sea coast districts.

The many thousands of individual objects which this Collection embraces, are not, of course, susceptible of a perfect classification; yet the principal and most instructive of them may be ranged under the following heads:—Figures, of the size of life, in full costume, representing Chinese men and women, all of them being real likenesses; implements of various kinds; paintings; specimens of japan and porcelain ware; models of boats and summer houses; lanterns; natural productions, including birds, minerals, shells, fishes, reptiles, insects, etc.; models of pagodas; with a numerous assemblage of *et cetera*, which refuse to be classed.

We do not propose a full description of these numerous, or, to speak more correctly, these *innumerable* curiosities. All that we can undertake is to throw off a few imperfect sketches, interspersing them with such items of information, gleaned in the course of our reading as may seem fitted to relieve our own dullness, and afford somewhat of entertainment, if not of instruction, to our readers. To our sketches of this kind, will be added a brief account of our trade with China—its nature, history, value, and prospects.

II. *General View of the Interior of the Saloon.*

Taking the reader for our companion, we pass into the Museum building, by the grand entrance at the western end of the vast pile. Over the door on our left, is a handsome but odd looking sign, with several Chinese characters in gold upon it. Easily divining the meaning, though unable to interpret the writing, we instinctively take this direction, and find ourselves, upon the instant, in the vestibule of the green-room, where we are to procure our tickets of admission. Here we appear to ourselves to be suddenly multiplied into a small army by the numerous mirrors, which serve as panels to the partitions and doors by which we are surrounded. The exterior of the green-room is as elegant a piece of work as one need desire to look upon. The mirrors, especially, are a capital idea. They will be the source of infinite diversisement, and will put every body in a good humour just at the right time. Passing through another vestibule, that of the grand saloon, which is separated from it by a beautiful Chinese screen, such as is seen in most houses of the better sort in the Celestial Empire, we find ourselves within full prospect of all the glories treasured within the spacious Hall of the Collection. Here, as if touched by the wand of an enchanter, we are compelled to pause, for the purpose of taking a general survey, and giving vent to our admiration. The view is imposing in the highest degree. But it is so unlike any thing we are accustomed to behold, that we are at a loss for epithets exactly descriptive of it. Brilliant, splendid, gorgeous, magnificent, superb—all these adjectives are liberally used by visitors, and they are strictly apposite, but they want the proper explicitness ; they do not place the

scene,—new, strange, and *bizarre* as it is,—distinctly before the mind. The rich screen-work at the two ends of the saloon, the many-shaped and many-coloured lamps suspended from the ceiling, the native paintings which cover the walls, the Chinese maxims adorning the columns, the choice silks, gay with a hundred colours, and tastefully displayed over the cases along the north side, and the multitude of cases crowded with rare and interesting sights, form a *tout-ensemble*, possessing an interest and a beauty entirely its own, and which must be seen before it can be appreciated. The beauty of the general view, and the attractiveness of the whole exhibition, will be greatly enhanced by an improvement soon to be commenced. Mr. Dunn is about to have constructed an elegant fountain in the centre of the saloon, with a basin enlivened by gold fish, and surrounded by a row of Chinese plants and flowers. There will be a jet in the centre, and a waterfall on each side; and the whole will be illuminated at night with gas lights underneath. The scene cannot fail to be singularly brilliant and beautiful; and, during the hot summer months, the refreshing coolness diffused throughout the saloon, must make it ever a place of general resort.

III. *The two Octagonal Glass Cases.*

In our preliminary notices, we referred to these cases as being near the door. On this account, as well as on some others, they are, to a person entering, the most conspicuous objects in the saloon; and they contain some of the most splendid and costly articles in the whole Collection. They are about fifteen feet high, and are covered with an exact fac-simile of a Chinese roof, each corner of

which terminates in a golden dragon, from whose fiery mouth depends a bell, such as we see in pictures and models of pagodas. The dragon is an imperial emblem in China, and this fact explains the frequency with which we see the figure in their various works of art.

The case on the south side of the saloon, contains, and is nearly filled by, a superb lamp, used only upon occasions of state. This lamp is totally unlike any thing we have, and no description can convey an adequate idea of it. It is hexagonal, and cannot be much, if any, less than ten feet in height, and three feet in diameter at the two extremities. The frame is richly carved and gilt, and is covered with crimson and white silk, adorned with the most costly and beautiful embroidery. The trappings which depend from the bottom, and from a projecting portion of each corner of the upper part, are in keeping with the rest. There are no less than two hundred and fifty-eight crimson silk tassels, pendent from various parts. In short, this national lamp is as magnificent as carving, gilding, silks, embroidery, and bead-work, can make it.

The bottom of the case is covered with numerous specimens of fans, an article in universal use. Gentlemen as well as ladies carry it, not laying it aside even in cold weather.

The octagonal case on the opposite side of the saloon, contains a variety of interesting, and, to us, strange articles. We have here three national lamps, each made for a distinct purpose, a saddle and bridle, six Chinese candles, specimens of indigenous fruits in enamel and clay, divers specimens of embroidery, and a sample of their woollen fabrics. This last, which is spread out upon the floor, covering almost the whole of it, is not of wool alone, but has a mixture of cotton in it. It is a rather favour-

able specimen of their skill in this kind of manufactures, but would not gain much applause among us. The Chinese do not excel in the making of woollen goods. The fine broadcloths in which they clothe themselves in winter, are imported from foreign countries.

* The saddle would be taken, at first sight, for two or three, piled one on the other. It is covered with rich embroidery, and, though clumsy in appearance, looks as if it would make a very pleasant riding seat. The bridle has silver mountings; and there is a trapping consisting of two large tufts of red horse hair, worn under the animal's neck.

The candles are of enormous size, being not less than three feet in length, and over two inches in diameter, with wicks of corresponding dimensions. They are gaily adorned with artificial flowers made of wax. This kind is used only in temples, on public festival occasions, and at the most sumptuous private entertainments. Candles in China are made of a material obtained by crushing and boiling together the seeds and capsules of the tallow tree. They are naturally very white, but a colouring substance is sometimes mixed with that of which they are made. A portion of linseed oil and wax is also occasionally added, to give consistence.

The specimens of embroidery are exceedingly beautiful. In this art, the Chinese excel all others; and their fondness for it seems scarcely less than a passion. Men, as well as women, labour at this occupation; and it must be one of the most productive kinds of industry, as we are informed that some females earn by it twenty, and even twenty-five dollars a month.

Of the three lamps in this case, one, like that before described, is a state lamp. This is suspended in the centre. It is of smaller dimensions and less costly work-

manship, but in other respects similar to that in the other case. There is another, differing materially in its form from these, but made chiefly of silk, which is much used in theatrical representations. This is of exquisite beauty, both in materials and manufacture. The third, again, differs totally from either of those before noticed. It is carried in marriage processions, and the gayness of its appearance harmonizes well with the joyousness supposed to characterize such occasions.

IV. *Lamps and Lanterns.*

We may as well, in this connexion, notice briefly the other lamps and lanterns in the Collection, of which there is a liberal supply. They depend from the ceiling in all parts of the saloon, and are of almost every imaginable form and size. In scarcely any thing do the taste and ingenuity of the Chinese appear to better advantage than in the manufacture of these curious and characteristic articles. They are made of horn, silk, glass, paper, and sometimes of a netting of fine thread overspread with a thick coating of varnish. The frame-work is often carved in the richest manner, the silk which covers it is elegantly embroidered or painted with landscapes representing nature in her gayest moods, and the various decorations lavished upon them are in a corresponding style. As a national ornament, peculiar to the Chinese, the lantern does not give place to any thing found in any other country.

The fondness of the Chinese for lamps and lanterns, and the universal use of them, constitutes one of the marked peculiarities in the customs of the race. The "Stranger in China" remarks, that a Chinaman and his

lantern seem wedded together, and the former is rarely found without the latter. They are placed in the streets, temples, boats, &c., and are always to be seen in the hands of the pedestrians after dark. The same writer relates the following amusing anecdote, as affording a striking and original exemplification of both the power of habit and the national peculiarity above referred to. When Captain Maxwell passed the Bogue in the *Alceste* frigate, as he came up with the battery of Annahoy, the fort appeared well lighted, and a brisk cannonade was commenced upon the ship. However, after the first broadside had been fired upon the fortress, and when the vessel was scarcely a half musket-shot from it, the whole place was deserted, and the embrasures were quickly as dark as before. The Chinese were thoroughly frightened, and ran off with a most edifying precipitation. At the same time, instead of concealing their flight in the darkness of the night, each man seized his lantern, as he had done a hundred times before, and clambered with it up the steep side of the hill immediately behind the fort. The sight of so many bald-pated soldiers, with their long pig-tails dangling at their back, each with a great painted balloon in his hand, was extremely ludicrous, and took away any slight inclination the marines might have had to get a shot with their muskets at such excellent marks.

The lamp oil in common use is extracted from the ground-nut, so abundant among us, which grows luxuriantly in China. The same kind is used for culinary purposes, and supplies almost entirely the place of butter. It is said to be of a very good quality, burning freely, and with but little smoke.

V. *The Screen-work at the entrance.*

Let us now retrace our steps to the entrance, and make the circuit of the hall in order. In the partition which separates the vestibule from the grand saloon, we have an admirable specimen of Chinese screen-work. By many persons this will be pronounced the most beautiful object in the whole Collection, and may, without exaggeration, be said to be of itself well worth the price of admission. It is richly and tastefully gilded; the portion of the wood work not covered with gold is painted of a delicate green; and the silk inserted in the panels is as gay as it can be rendered by a profusion of exquisitely executed paintings of the most delicate and magnificent of eastern flowers. The whole view is redolent of the spirit and beauty of spring. The drawings and colouring of the flowers are admirable, and show the perfection which has been attained in these branches of their art by Chinese painters. Besides the floral delineation, there is also a row of silk panels, if we may be allowed the expression, exhibiting views of naval architecture, both curious and instructive.

At each end of this screen-partition there is a superb China vase, about six feet high, including the base. These are of a size and beauty such as we rarely meet with in this country. They are covered with a profusion of characteristic figures, among which the imperial dragon holds a distinguished place.

VI. *Picture of Canton.*

We will commence our peregrination round the saloon at the north-west corner, that is, on the left side as you enter. The first object to which we call the attention of the visiter here is a picture of Canton, nine feet by five, painted by a native artist. A glance at this production will correct a prevalent error respecting the inability of Chinese painters to produce perspective. Though light and shade are certainly a good deal neglected here, and the perspective is not perfect, yet the picture is by no means deficient in this regard; and the drawings of individual objects are extremely accurate. The point from which the view has been taken is the bank of the river opposite Canton, directly in front of the foreign factories, which occupy about one half the canvass. The scene, particularly upon the surface of the intervening river, is altogether novel to American eyes, and highly characteristic. The national boats, of which there is a very great variety, have, all, their representatives here, from the gaudy flower barge, in which large parties are borne gaily over the waters, to the tiny sanpau, whose contracted dimensions will admit only a single navigator. This part of the view is peculiarly animated and interesting. The foreign factories occupy the central part of the picture, and the French, English and American ensigns float gaily above them. On each side of these, we have a view of a small portion of Canton bordering upon the river; but as the city is built upon low and flat ground, almost the whole of it is invisible from our present point of observation.

In connexion with this description of the picture, we offer a few general remarks upon the southern capital,

which will not, we trust, be without their interest to the reader. Canton stands upon the north bank of the Choo-keang or Pearl river, about sixty miles inland from the "great sea." It is one of the oldest cities in the southern provinces, and second in importance to no other in the Empire, except Peking, where the Emperor holds his court. It is the great commercial emporium of China, and the only port where foreign trade is permitted. It is not very large in extent, the whole circuit of the walls not exceeding probably six miles; but it is densely peopled, and the suburbs, including the river population, contain as many inhabitants as the city proper.

The streets of Canton are very numerous, being over six hundred. Their names sound oddly to us, and have rather an ambitious air. "Dragon street," "Flying-dragon street," "Martial-dragon street," "Flower street," "Golden street," "Golden-flower street," &c. are high-sounding enough; but some of them, it is said, have names which would hardly bear to be translated for "ears polite." The Rev. Mr. Bridgman states that they vary in width from two to sixteen feet, and gives it as his opinion that the general average is from six to eight feet. Mr. Dunn thinks this an over-estimate by one or two feet. They are all paved with large flag stones, chiefly granite. Wheel carriages are never used. Those who can afford to ride are borne in sedan chairs on the shoulders of coolies, and all heavy burdens are carried by porters. The streets are generally crowded, and present a busy, bustling, animated appearance. They all have gates at each end, which are closed at night, and guarded by a sentinel.

The houses are but one story high. A few of them are of wood or stone; many, belonging to the poorer classes, of mud, and with but a single apartment; but the largest portion, of bricks. The dwellings of those in easy cir-

cumstances contain various well-furnished apartments, the walls of which are generally ornamented with carving, pictures, and various scrolls, inscribed with moral maxims from Confucius and other sages. The houses of the wealthy are often furnished in a style of great magnificence, and the occupants indulge in the most luxurious habits. Official personages, however, for the most part set a commendable example of simplicity and economy in their manner of living. The doors have no plates to tell who the occupant of the mansion is, but cylindrical lanterns are hung up by the sides of the gates of all houses of consequence, with the names and titles of the owners inscribed, so as to be read either by day, or at night, when the lanterns are lighted.

Canton is a large manufacturing as well as commercial town. Mr. Bridgman informs us that there are no less than 17,000 persons engaged in weaving silk, and 50,000 in manufacturing cloth of all kinds; that there are 4,200 shoemakers; and, what will startle and astound every one, that there is an army of barbers amounting to 7,300! The important office of tonsor can be held only by license of government. Why the number is so great, will be explained subsequently. The manufacture of books is extensively carried on in this city, but we are not in possession of the exact statistics. "Those likewise," says Bridgman, "who work in wood, brass, iron, stone, and various other materials, are numerous; and they who engage in each of these respective occupations, form, to a certain degree, a separate community, and have each their own laws and rules for the regulation of their business."

Both operatives and tradesmen are very much in the habit of herding together. Entire streets are devoted to the same kind of business. There is even a street occu-

pied almost exclusively by professors of the healing art, and is thence called by the Fanquis,* "Doctor street." The signs, gaily painted and lettered on each side, and hung out like tavern signs among us, give the business streets a lively and brilliant appearance.

The population of Canton is a difficult subject. No certain data exist for an accurate estimate. The author above quoted enters into conjectures and calculations, which give him a result of nearly a million and a quarter, including the suburbs and river. It seems probable that this estimate is considerably beyond the mark. The river population is an interesting subject, to which we shall recur.

VII. *Picture of Whampoa.*

Above the picture just described, is another, of the same dimensions and by the same artist, presenting us with a view of Whampoa and the surrounding country. The point from which the view is taken is French island, a small portion of which appears in the fore-ground. Considering ourselves as occupying this position, we have immediately before us Whampoa Reach, in which several foreign vessels are riding at anchor, and Whampoa Island, with its walled town, its plantations of rice, sugar-cane, &c., its orange groves, and its picturesque and lofty pagoda crowning a distant eminence. Beyond appear the winding channel called Junk River, the level coast, and the far-off mountains, that swell out, in undulating outline, to the northward of Canton. The view represented in the picture is extensive and beautiful, and the execution of the painting is creditable to the skill of the artist.

* Foreigners.

Whampoa Reach, the southern channel, is the anchorage of all foreign shipping. It is nine miles from Canton. The cargoes imported are here unladed, and taken up to the factories in a kind of lighter, called chops; and whatever is to be exported is brought down in the same way.

VIII. *Picture of Honan.*

Directly opposite these two pictures, is a smaller one of Honan, a village on the south side of Pearl river, over against Canton. This village is chiefly celebrated for its extensive and magnificent temple of Budha, the richest religious establishment in this part of the Empire. No part of the splendid structure is visible in the painting, which is mainly interesting as affording the best view of river life in the Collection. This is a mode of existence peculiar to the Chinese. The people of other nations resort to the water for purposes of gain, warfare, health, or pleasure, for a season, but they never cease to regard the land as their natural and permanent dwelling-place. They would be miserable if they believed themselves confined for life to floating habitations, whatever temporary attractions these might possess. But millions on millions of people in China are born, vegetate, and die, upon the bosom of its numerous streams. They occasionally make a "cruise on shore," but they return to the water as their natural home and element. It is computed that there are not less than 84,000 dwelling boats within the immediate neighbourhood of Canton. These are arranged in regular streets, which are lighted up at night. Besides the boats used as habitations, the river is covered with innumerable craft

in perpetual motion; yet such is the skill with which they are managed, and the peaceableness of the boatmen, that jostlings rarely occur, and quarrels are almost unknown.

The visiter will observe, on the window-sill in this corner of the saloon, two specimens of Chinese windows. The substance used for transmitting the light is mother-of-pearl. A variety of other substances is employed for the same purpose, as mica, horn, paper, silk-gauze, &c. Glass windows are seldom seen. There is a frame-work in front of the translucent substance, dividing it into small panes, of various shapes. This is the general style of Chinese windows, but the passion of the people for variety leads them to adopt an endless diversity of patterns, as any one may easily assure himself by examining divers of the paintings in Mr. Dunn's Collection.

IX. *The first Case on the north wall, with the two Cases opposite.*

We now proceed to notice the contents of the glass cases in order. The first contains two civil mandarins, of the first and second grades. The one highest in rank is seated, with his head uncovered; the other, with his cap still on, is paying the customary respect to his superior, previous to his occupancy of an adjoining chair. The former is upon the left, this being the post of honour among the Chinese. A secretary is in waiting behind each, with some official documents in his hand. The two dignitaries are attired in their state robes, which are literally stiff with embroidery, a liberal proportion of which is wrought with gold thread. Each has an enormous bead neck-lace, extending below the waist in front, with

a string of "court beads" attached to it at the hinder part of the neck, which reaches down to the middle of the back. The caps are dome-shaped, with the lower portion turned up, and forming a broad rim, which is faced with black velvet. The top of the cap is surmounted by a globular button, or ball, from which there depends a sufficient quantity of crimson silk to cover completely the whole of the upper portion. The material and colour of the crowning sphere indicates the rank of the wearer. Besides this distinctive button, each grade of mandarins has a characteristic badge, worn both upon the breast and the back. This is a square piece of black silk, covered with various embroidery, but having its centre occupied with the embroidered figure of a bird, a dragon, or a tiger. The rank of the officer is designated by the kind and colour of the central figure. In the badges of the two mandarins in this case, for example, the figure in each is a bird, but in one it is white, and in the other blue.

The articles of furniture in the first case are such as are commonly met with in the houses of the higher classes. There are two massive arm chairs, of a dark-coloured wood, the enormous breadth of which will attract general notice. There is also a square table, with abundance of carving upon it, the top of which is inlaid with porcelain. In front depends an elegant and costly piece of golden embroidery. The back wall of the apartment is hung with crimson drapery thickly sprinkled with gold, and containing maxims from the philosophers, in large and elegant Chinese characters.

The nobility of China is of two kinds, hereditary and official. The former class of nobles is not numerous, nor greatly influential. It consists chiefly of the relations of the Emperor, who are styled *princes*, and are bound to

live within the precincts of the imperial palace. The real nobility, or aristocracy, of the country, are the mandarins. Of these there are estimated to be, on the civil list of the Empire, not less than 14,000. The mandarins are divided into nine ranks, or *pin*, each of which is indicated by a double badge—the colour of the globe on the apex of the cap, and the embroidery on the front and back of their official robes. The colours employed are red, blue, crystal, white, and gold; and these, with certain modifications of shade, serve to distinguish what are denominated “the nine ranks.” The nominal rank, and of course the distinctive costume, of any of the official grades, may be purchased of the Emperor. It is, however, rarely done, as the sum demanded is very large. Houqua, for instance, the richest of the Hong merchants, whose likeness we have in the figure of the mandarin of the first class, purchased his nominal rank at the enormous price of \$100,000.

Persons are selected for civil office in China with an almost exclusive reference to their talents and education. Strange as it may seem, there is probably no other country on the globe where cultivated talent exercises its legitimate sway to an equal extent. Wealth, and titular nobility, and purchased rank, have their influence, no doubt; but, unless accompanied by personal merit, and above all, by education, their power is comparatively limited and feeble. That the Emperor takes good heed to choose for his officers none but men of the highest attainments and most commanding abilities, is certain; whether he is equally careful to secure men of the purest virtue, seems at least questionable. Most writers on China agree in ascribing to the mandarins no very enviable character for moral honesty or civil justice. They represent them as crafty, rapacious, and oppressive;

traitors alike to the interests of their master, the principles of equity, and the sentiment of mercy. The lower orders of Chinese are presented to our imagination under the similitude of pigeons, while the mandarins are represented as the hawks who are watching to despoil them of their property.

Mr. Dunn thinks this picture quite too highly coloured. Mr. J. F. Davis, also,—an English gentleman of education and intelligence, who, having accompanied Lord Amherst on an embassy to Peking, in 1816, afterwards resided over twenty years in China, and whose opportunities of observation were therefore the best that could be,—gives a greatly modified, if not an entirely different, view of the mandarin's character. He says that the worst phases under which the Chinese character is any where seen, is at Canton; and that it is not fair to reason from the malpractices of the government officers in that city to a similar line of conduct in those of other parts of the Empire. There is doubtless considerable force in this observation. Foreigners are considered by all Chinamen as fair game.

Such, then, is the view of Mr. Davis: nevertheless, he is obliged to confess that malversations in the public functionaries are of frequent occurrence, and that the patriarchal character claimed for the government has degenerated into "a mere fiction, excellently calculated to strengthen and perpetuate the hand of despotism, but retaining little of the paternal character beyond its absolute authority."

It is well known that the civil institutions of China claim to be framed and fashioned upon the exact model of a wise family government. The Emperor is invariably spoken of as the father of the nation; the viceroy of a province arrogates the same title in reference to his

satrapy; a mandarin is regarded as holding a similar relation to the city which he governs; and even a military commander is the father of his soldiers. This idea, and the sentiments corresponding to it, are sedulously instilled into every subject of the Empire, from the earliest dawn of the intellect till its powers are extinguished by death. The book of Sacred Instructions, whose sixteen discourses are read to the people twice every moon, inculcates the doctrine again and again. "In our general conduct," it says, "not to be orderly is to fail in filial duty; in serving our sovereign, not to be faithful is to fail in filial duty; in acting as a magistrate, not to be careful is to fail in filial duty; in the intercourse of friends, not to be sincere is to fail in filial duty; in arms and in war, not to be brave is to fail in filial duty." In the early, steady, earnest, and universal inculcation of this precept, doubtless, we may discover the seminal principles of the idiosyncrasy, the repose, the stability, the *incurable conservatism* of the Celestial Empire.

The two cases opposite the one whose contents have been just described, together with the next in a range with them, contain numerous rare and beautiful specimens of shells and corals from the Chinese waters.

X. *The second Wall Case.*

The second case, on the north side of the saloon, contains two mandarins of the inferior grades, a secretary, and a common soldier, together with specimens of most of the national military implements. The costume of these mandarins—one being of the fourth, the other of the sixth class—is far inferior to that of the two in the first case. Their long silk petticoats are fastened round

the waist by means of belts, one of which is united in front by a clasp, and the other is tied in a knot behind. The visiter will notice a variety of accoutrements attached to these belts, rather military in their appearance, but not at all so in reality. In fact, a Chinese never goes armed, as the jealousy of the government has denied the privilege of wearing arms to all except the soldiers on parade. The appendages referred to are, therefore, altogether peaceful, such as a silk fan-sheath, embroidered tobacco-pouches, &c. The caps are of bamboo, cone-shaped, but not turned up at the edges; one of them having crimson silk, the other horse-hair dyed red, pendent from the crowning ball. These are summer caps.

The secretary is standing behind his superior, and reaching out to him a red-covered official document. He is attired in a gown and spencer of dark nankeen, the common material of the dresses of the lower orders.

The soldier in this case is a dark-visaged, hard-favoured son of Mars, solemn as an owl, but, we fear, without his wisdom. He flourishes in a huge pair of coarse blue nankeen trowsers, and a red tunic of the same, with white facings. The cap, in the present instance, is of quilted silk, with the edge turned up, and a red knot at the top. More commonly, it is either of rattan or bamboo painted, being in a conical shape, and well suited to ward off a blow. The warrior is armed with a rude matchlock, the only kind of hand fire-arms known among the Chinese. There is hung up on the wall a shield, constructed of rattan turned spirally round a centre, very similar in shape and appearance to our circular basket lids. Besides the matchlock and shield, a variety of weapons, offensive and defensive, are in use in China; such as helmets, bows and arrows, cross-bows, spears, javelins, pikes, halberds, double and single swords, daggers,

maces, a species of quilted armour of cloth studded with metal buttons, &c.

The standing army of the Celestial Empire numbers about 700,000 men, of whom 80,000 are Tartars, the rest native Chinese. The military power of "Heaven's Son" appears formidable in figures, but has little claim to be so considered in reality. If the universal testimony of eye-witnesses may be taken as proof, the army is little better than a rabble rout, mere men of straw, destitute of discipline, bravery, science, skill, and every other soldier-like quality. Of artillery they know nothing. They have no gun-carriages, their cannon being fixed immovably in one position. When the Sylph and Amherst, British men-of-war, sailed up the coast, the Chinese soldiers threw up numerous mounds of earth, and white-washed them, to give them the appearance of tents! In the absence of all truly martial qualities, they have abundance of cunning and trickery; and Chinese military faith is, at the present day, what *Punica fides* was in the olden times.

The costumes of the Chinese, as displayed in the figures of Mr. Dunn's Collection, form an interesting subject of observation. The dress of every grade of society in China, is, to a certain extent, fixed by usage; that is, there are certain limits which it is not allowable by custom to overstep. Persons in the lower classes wear coarse and dark-coloured fabrics; while those who have been more favoured in the accidents of birth and fortune, seek the gratification of their taste in rich and costly silks, satins, furs, broadcloths, and embroidery. There is a great variety in the dresses, yet, as Mr. Wood observes, "the general model is not departed from, the usual articles being a shirt, drawers, a long gown or pelisse buttoning in front over them, stockings and

shoes." The shoes are singular enough. The uppers are generally of embroidered cloth, sometimes one colour, sometimes another, the lower *stratum* of the soles is leather made of hogs' skins, while the intermediate space, commonly about an inch in thickness, is filled up with bamboo paper, with the edge painted white. They are quite light, notwithstanding their clumsy appearance. The Chinese seem to have a great partiality for blue in their dresses. Frequently the whole garment is of this colour, and even when this is not the case, the collar, cuffs, and lower edges of the drawers, are, for the most part, of the favourite hue.

The wealthier Chinese are extravagantly fond of showy dresses, and a well-provided wardrobe is an object of great pride. Handsome garments often descend, as an heir-loom, from generation to generation, and constitute the chief riches of a family. A deficiency of clean body-linen is not regarded as a calamity by a Chinaman. A fair outside is what he mainly covets, being little heedful of either the quality or condition of what is underneath. The change from a summer to a winter costume, and *vice versa*, is made simultaneously throughout an entire province, the viceroy setting the example by assuming the cap appropriate to the season.

XI. *Third Wall Case.*

This case contains a group of three literati, in summer costume. Their dresses, which are light and free, contrast advantageously with those tight and high-collared garments with which fashion obliges us to encumber ourselves. The visitor will observe, in the hand of one of these philosophers, what he would naturally take for a

smelling-bottle, but what is really a receptacle for snuff. Tobacco, in all the forms of its preparation, is extensively used. Transmuted into snuff, it is carried, not in boxes, but in small bottles, with stoppers, to which there is attached a little spoon or shovel. With this they take out the pungent dust, and place it upon the back of the left hand, near the lower thumb joint, whence it is snuffed up to the olfactories, there to perform its titillating office.

There is placed here, very appropriately, a Chinese book-case, beautifully carved and highly polished. The books are kept in the lower section, where they are protected from dust by doors in front; the upper section is an open cabinet, divided into five unequal compartments, set off by divers ornamental articles. The books are placed in a horizontal position, and the titles are put on the end instead of the back.

We regret that our restricted limits forbid our entering at any length into the consideration of the education and literature of China. This is, beyond comparison, the most interesting and instructive point of view in which the Chinese can be contemplated. We cannot, indeed, praise the *kind* of education practised in China. The studies are confined to one unvaried routine, and to deviate in the smallest degree from the prescribed track, would be regarded as something worse than mere eccentricity. Science, therefore, properly speaking, is not cultivated at all. There is no advancement, no thirsting after fresh achievements of knowledge, no bold and prying investigations into the mysteries of nature. Chemistry, physiology, astronomy, and natural philosophy, are therefore at a low ebb. The instruction given in their schools is almost wholly of a moral and political complexion, being designed solely to teach the subjects of the Empire their duties. Within the allotted circle all

are educated, all must be educated. According to Mr. Davis, a statute was in existence two thousand years ago, which required that every town and village, down even to a few families, should have a common school; and one work, of a date anterior to the Christian era, speaks of the "*ancient system of instruction.*" There are annual examinations in the provinces, and triennial examinations at Peking, which are resorted to by throngs of ambitious students. The whole Empire is a university, a mighty laboratory of scholars. The happy men who pass successfully through the several ordeals necessary to be undergone, are loaded with distinctions. They are feasted at the expense of the nation; their names and victories are published throughout the Empire; they are courted and caressed; and they become, *ipso facto*, eligible to all the offices within the gift of the sovereign. All this is that the Emperor may "pluck out the true talent" of the land, and employ it in the administration of the government. The fourteen thousand civil mandarins are, almost without exception, the *beaux esprits*—the best scholars—of the realm. Educated talent here enjoys its just consideration. All other titles to respect, all other qualifications for office, are held as naught compared with this. This, undoubtedly, in connexion with the rigid enforcement of the doctrine of responsibility, is the true secret of the greatness and prosperity, the stability and repose, of the Celestial Empire. For, as Dr. Milne truly remarks, they are the ambitious who generally overturn governments; but in China there is a road open to the ambitious, without the dreadful alternative of revolutionizing the country. All that is required of a man is that he should give some proof of the possession of superior abilities; not an unreasonable requisition certainly.

Dr. Morrison has given a very curious and interesting

account of the principles of study upon which the aspirants for literary and political honours are enjoined to proceed. There exists, it would seem, a work which might properly enough be called a treatise on the *conduct of the understanding*. The first thing needful is to "form a resolution." This must be "firm and persevering." Their maxim is that "the object on which a determined resolution rests *must* succeed." The use of common-place books, frequent repetitions, reflection, fixed attention, patient plodding, thoroughness, the mastery of a little rather than the skimming over of much, the diligent improvement of scraps of time, and many other excellent rules, are earnestly enjoined. There is a vein of common sense and practical wisdom running through this development of the principles of mental culture, which cannot fail to increase our respect for the people where such rules prevail.

The Chinese are a reading people, and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there is no lack of writings, "such as they are." Of statistical works the number is also very large. Their novels are said to be, many of them, excellent pictures of the national manners. The plot is often very complex, the incidents natural, and the characters well sustained. China has had, too, her Augustan age of poetry. It is remarkable that this brilliant epoch in Chinese letters was during the eighth century of our era, when almost the whole of Europe was sunk in gross ignorance and barbarism. We subjoin a single specimen of their poetry, in a touching little piece, published in the second volume of the Royal Asiatic Transactions, and written 3000 years ago. Besides the pleasure its intrinsic beauty will afford, it offers a convincing proof of the sub-

stantial identity of human feelings in all times and countries. The piece bemoans the fate of a maiden, betrothed to an humbler rival, but compelled to become the bride of a rich and powerful suitor :—

1.

The nest yon winged artist builds,
Some robber bird shall tear away ;
So yields her hopes the affianced maid,
Some wealthy lord's reluctant prey.

2.

The fluttering bird prepares a home,
In which the spoiler soon shall dwell ;
Forth goes the weeping bride, constrained,
A hundred cars the triumph swell.

3.

Mourn for the tiny architect,
A stronger bird hath ta'en its nest ;
Mourn for the hapless, stolen bride,
How vain the pomp to soothe her breast !

In their education, the greatest stress is in the inculcation of the social and political duties. Their teaching is chiefly by authority. Hence the great use made of maxims. These are suspended upon the walls of every apartment, where they are constantly seen and read from early childhood to decrepit old age. They say, "Good sayings are like pearls strung together : inscribe them on the walls of your dwelling, and regard them night and day as wholesome admonitions." Of their maxims we have numerous specimens in this Collection of Mr. Dunn. They are suspended upon the walls of several of the apartments, and upon all the columns. We have before us a volume of these apothegms, selected, compiled, and translated by J. F. Davis, Esq. Mr. D. justly remarks

that as, according to the Chinese proverb, "a man's conversation is the mirror of his thoughts, so the maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking." In the work of Mr. D. there is both a literal and a free translation. In the few specimens subjoined, we shall take the former in preference, as affording some insight into the grammatical structure of their language, as well as their modes of thinking:—
 "Mulberry slip accords with its youthful bent." "Emperor offending against the laws, with people's the same crime is." "Loving your child, much give the cudgel; hating your child, much give to eat." "In learning, no aged nor youthful; learned who is, is the first." "High talking and big expressions not have one speck of true action." "Not to attend to small actions ultimately involves great virtue."

XII. *Fourth Wall Case, with the two opposite.*

The fourth case introduces us to a group of Chinese beauties. We have here three young ladies of rank, in full costume. Their hair, which is done up on the back of the head in bunches, and fastened with two bodkins stuck in crosswise, is gaily adorned with wreaths of flowers. There is considerable variety in their dresses, but they are all of the richest materials, and magnificently embroidered. They are exceedingly modest and becoming, concealing entirely the contour of the person. The exposure which fashion allows to European and American ladies, would be looked upon by Chinese women as a flagrant offence against true modesty. The "golden lilies," as the small feet are called, figure, we cannot say "largely," but

interestingly, in these fair ones. Their hands are very delicate; their eyebrows gracefully arched; their features regular and oval; their noses too flat for beauty; and the whole countenance, though rather pretty, and certainly not unamiable, is deficient in strength of expression. Their occupations are characteristic; one of them is fingering a guitar, another is smoking, while the third is amusing herself with a fan. From the waist depends the never absent tobacco-pouch, elegant in material, form, and workmanship. Each has three plain rings in either ear. The footstools upon which their "golden lilies" rest, are covered with embroidered silk.

This case also contains two female domestics, with feet of the natural size, as it is only parents of the wealthier sort who can afford to their daughters the luxury of small feet. One of them is bringing tea to her mistress, in a cup with a saucer-like cover. The common mode of making tea in China, is to place a few leaves in each cup, and pour boiling water upon them. The cups are always provided with tops, to preserve the delicate aroma of the tea, and the infusion is drunk without admixture of any kind.

The women of China, as in all other countries not blessed with Christianity, occupy a rank in society far inferior to that of the men. Nevertheless, their place on the social scale is higher, their influence greater, and their treatment better, than can be predicated of the sex in any other Asiatic nation. Of school education the mass receive none, though there are occasionally shining exceptions; but Gutzlaff ascribes to them the possession of a large share of common sense, and says that they make devoted wives and tender mothers.

The generality of Chinese ladies cannot boast of great beauty. They make a free use of rouge, and this article

is always among the presents to a bride on the occasion of her nuptials. In what circumstances the "golden lilies," the highest of personal attractions, originated, is not known. The distortion is produced by turning the toes under the soles of the feet at birth, and confining them in that position by tight bandages, till their growth is effectually checked. The bandaging is continued for several years, during which the poor child suffers the most excruciating tortures. This is, no doubt, an absurd, cruel, and wicked practice; but those who dwell in glass houses should not throw stones. It is not a whit worse, nay, we maintain that it is less irrational and injurious, than the abomination of tight lacing. No vital part is here attacked, no vital functions disordered; and, on the score of taste, if the errors of nature are to be rectified, and her graceful lines and proportions improved, we see not why the process of amendment may not be as reasonably applied to the feet as to the waist. Almost every family in China, however poor, has one daughter with the small feet.

Head-dresses of natural and artificial flowers are always worn. No woman, says Sir George Staunton, is so poor as to neglect, or so aged as to give up, adorning herself in this manner. The culture of flowers for this purpose is a regular occupation throughout the country.

Among the accomplishments of the Chinese ladies, music, painting on silk, and embroidery, hold the chief places. The musical instruments are various in kind and material, and a supply of them is held to be an indispensable part of the furniture of a lady's boudoir. Painting on silk is a very common recreation; and embroidery is an almost universal accomplishment.

Of the two cases opposite, one contains a variety of highly interesting curiosities. The most beautiful is

a model of the celebrated flower-boat, with all its furniture and decorations complete. Nothing of the kind could well be imagined more rich, gay, and showy. The central portion forms what may be called a suite of drawing-rooms, enclosed with the usual carved and gilded screen-work of the country, and provided with elegant miniature furniture. The kitchen is in the hinder part, where are seen models of all the utensils used. The stern is as gay as the gayest trappings can make it, and near the bows there are representations of the flower-pots and flowers, from which the barge receives its name. This boat is much employed for pleasure excursions, particularly in the calm summer evenings; and it is also sometimes used as a dwelling-place by a not very reputable class of females.

In the lower section of this case there is a model of a bridge, with five arches, the original of which is of granite, and must be a handsome structure. The arches are formed on strictly scientific principles, though the bridge is several hundred years old.

Besides these large articles, there are, in the case we are describing, an air-gun with wooden barrel; a duck-gun with matchlock; a curious double sword, capable of being used as one, and having but one sheath; specimens of Chinese bullets, shot, powder, powder-horns, and match-ropes; numerous specimens of tobacco and opium pipes; samples of divers kinds of fruits; two carved ivory balls; and several small wooden stands, of beautiful patterns and elegant workmanship, made for ornamental display on parlour tables, book cases, &c.

The national taste for tobacco is well represented by the large collection of pipes. The fondness of the Chinese for this exotic weed is not less strong than for the most celebrated indigenous plant of their own country,

nor its use less prevalent. It is used alike by men and women, rich and poor, high and low, old and young, for the soothing, tranquilizing effect it produces upon the mind. The Chinese tobacco is of a mild, agreeable flavour, and in colour is almost white. The stems of the pipes are generally long, slender pieces of bamboo; the mouth-pieces amber, ivory, glass, &c.; and the bowls, of some metallic substance, more or less valuable according to the wealth or taste of the owner, are commonly moderate in their dimensions. Pipes which have been used a long time are usually preferred, "and the age of a pipe-stem is a pretty certain proof of its value." Opium is also smoked in large quantities, but the pipe used for this drug differs essentially from that employed in tobacco-smoking.

Carved ivory balls have become common, but it is rare to see as fine a specimen as one of those in this case. This is composed of seventeen balls, one within the other, covered with ornamental carving of the most delicate kind. How this can be done is a problem which has puzzled Europe for ages. It was long supposed that there was some deception about it, but it is now ascertained that the whole is carved out of a solid block of ivory, by the slow and patient pains-taking of plodding ingenuity. In the art of carving, as well as in that of embroidering, the Chinese undoubtedly excel all other nations. Witness their tables, screens, ivory balls, and another article less known, but evincing equal ingenuity and skill; we mean the snuff-bottle. These are often of rock crystal, and hollowed into perfect bottles of about two inches in length, through openings in the neck not a quarter of an inch in diameter; and, what is more surprising, the inside is inscribed with minute characters, so as to be read through the transparent substance.

The case on the opposite side of the column is filled with Chinese shoes. The most curious are those for the golden lilies, some of them not more than three inches in length. The others are extremely clumsy, with soles varying from half an inch to three or four inches in thickness.

XIII. *Fifth Wall Case.*

In the fifth case we have a specimen of Chinese theatricals. There are three figures of actors,—an adult and two children,—a gorgeous state umbrella, a number of theatrical caps, and a sample of embroidered tapestry. The dresses and adornments of the actors are of rich materials, elegantly wrought.

Theatrical exhibitions are favourite amusements of the Chinese, and, as among the ancient Greeks and Romans, they are sometimes connected with religion. The estimation in which they are held may be inferred from a single fact. The money expended upon them in one year at Macao, a place where there are but few wealthy Chinese, amounted to nearly seven thousand dollars.

It is remarkable that there are no regular theatres. The actors are literally vagabonds, strolling about from city to city, and from province to province. In Canton, for example, the inhabitants of a certain quarter club together and make up a purse, with which a company is engaged. A temporary theatre is erected, and the whole neighbourhood is at liberty to attend. When the *quid pro quo* has been rendered by the actors, they move off to another quarter, and the same thing is repeated. It is customary to employ play-actors at private entertainments, which are never considered complete without a theatrical

exhibition. Upon such occasions a list of plays is handed to the most distinguished guest, who selects whichever best jumps with his fancy. The principal inns and all large private establishments have a room expressly for this purpose. Females are not allowed to appear on the stage.

Some notice of the other national amusements will not be out of place here. The Chinese have fewer holidays than perhaps any other people ; yet they have a number of festivals, which are enjoyed with a keen relish. The chief of these is the Feast of the New Year, a species of Saturnalia, when the whole Empire abandons itself to a phrenzy of merriment. All labour is intermitted for several days ; public business is suspended ; servants are dressed out in all the finery at their command ; visits of ceremony and presents are interchanged among friends ; the rites of religion are conducted with unusual pomp ; and, in short, gaiety and pleasure are the reigning divinities.

The Feast of Lanterns, which occurs soon after this, is a general illumination throughout the Empire. The object seems to be to afford an occasion for the display of ingenuity and taste in the construction and mechanism of an infinite variety of lanterns. It is computed that, upon this occasion, there are not less than 200,000,000 blazing at the same time in different parts of the Empire.

There are several agricultural festivals ; an annual trial of skill in boat-racing ; a festival in honour of the dead ; and a sort of general thanksgiving, a holiday highly enjoyed, which takes place in September, at the commencement of the business year.

Gaming prevails among the lower orders, but so much infamy attaches to gamblers, that government officers and the more respectable of the people are free from this taint.

Dominoes, cards, dice, and chess, are favourite games. The venders of fruits often gamble with purchasers in the following manner:—A boy wishes a half dozen oranges. The fruit and half the price demanded for it are laid down together. Recourse is then had to the dice-box. If the urchin throws the highest number, he pockets his money again, and gets the fruit for nothing; if the seller, he in like manner sweeps the stakes, and the disappointed gamester may whistle for oranges, or try his fortune elsewhere. Quails are trained for fighting, and even a species of cricket, two of which are placed in a bowl together, and irritated till they tear each other in pieces. Fire-works, and the tricks of jugglers, tumblers, rope-dancers, &c. are greatly relished.

Of out-door games, the most popular is kite-flying. In this the Chinese excel. They show their superiority as well in the curious construction of their kites, as in the height to which they make them mount. By means of round holes, supplied with vibrating cords, their kites are made to produce a loud humming noise, like that of a top. A game at shuttle-cock, in which the feet serve as battledores, is also a favourite “field sport.” In Peking, during the winter, skating, and other amusements on the ice, in which the Emperor takes a part, are among the national pastimes.

XIV. *Three Cases in the inter-columniations, containing Ornamental Articles.*

The contents of these cases will be examined with special interest by the ladies. Each is divided into three horizontal compartments, all filled with articles of *virtu* and pieces of ornamental furniture, of wood, stone, jade,

ivory, metal, &c. The little stands, inlaid with marble or porcelain, are numerous, and the variety of their forms can only be equalled by the beauty of their proportions, and the exquisite style in which they are finished.

In the first of these cases there is a curious ornament, rare even in China, and of great cost. It is thus described by Mr. Davis:—"The ornament which has sometimes, for want of a better name, been called a sceptre, is, in fact, an emblem of amity and good will, of a shape less bent than the letter S, about eighteen inches in length, and cut from the jade or *yu* stone. It is called *joo-ee*, 'as you wish,' and is simply exchanged as a costly mark of friendship; but that it had a religious origin seems indicated by the sacred flower of the lotus (*Nymphaea nelumbo*) being generally carved on the superior end."

In the lower compartment of the second case there is a framed specimen of a singular kind of stone found in some parts of China, which, when polished, presents rude resemblances of birds, insects, &c.; and also a specimen of painted glass, the subject of the painting being of an astrological nature.

The middle section contains a handsome model of a Chinese settee. These are sometimes made with marble seats and backs, for summer use, as may be seen in another model in the third case.

The gayest portion of this case is the upper division. The visiter will be first attracted by two splendid specimens of the shell of the pearl oyster, the surfaces of which are carved after the peculiar fashion of the Chinese. On one of them there is a bee, ingeniously wrought out of gold wire, a novel and brilliant imitation of that useful insect.

There are several strings of beads, of odoriferous wood,

some of them tastefully enclosed in sewing silk. These are much esteemed in China, and are worn by both sexes.

We have also in this case, two neat hand mirrors, with carved ivory backs; several groups of figures in ivory of men and animals; two handsome chop-stick cases, with their appropriate contents; besides a variety of other articles peculiar to the country. But the most graceful of these unique ornaments, are certain specimens of filagree fruit, made of silver wire, attenuated to the last degree of fineness. The patience and skill evinced in them, and their delicate beauty, elicit the highest admiration.

A characteristic apparatus remains to be signalized and explained. It consists of a silver tooth-pick, ear-pick, and tongue-scraper, worn in the girdle around the waist, to which it is attached by means of a chain of the same material.

The lower section of the third case is taken up with a fanning-mill, which bears a close resemblance to those in use among us. The other two divisions contain snuff-bottles, of various patterns and materials; elegant silken pocket-books, some of them in shape much like a lady's reticule; tobacco and other pouches; a cylindrical pen-holder, made of the bark of a tree; specimens of the Chinese *cash*,* the only coin they have; a pair of spectacles, with their silken case; together with stands, carved images, &c. &c. There is likewise what the Chinese call a *suan-pan*,—calculating-dish,—“having balls of wood strung upon wires in separate columns, of which one column represents units, with a decimal increase and diminution to the left and right, as in our system of enumeration. Each ball above the longitudinal division of

* Eight of them are about equal to our cent. They have a square hole in the middle, and are carried on strings.

the board represents five, and each below it stands for one. In arithmetical operations, the above machine is always used.”*

XV. *Sixth Wall Case.*

This case contains several highly interesting figures; viz: two priests; a gentleman in mourning apparel; his servant; and, in the back ground, two women of the middling classes, with a little boy. The figure on the visiter's left is a priest of Budha, or Fo. He is in full canonicals, consisting of a loose robe of dark-coloured silk, over which is thrown a sort of surplice, made of yellow gauze linen. His entire head is shorn, but the top of it is covered with a ring-like cap. To the right of the Buddhist is a priest of the Taou sect, also fully apparelled. Over loose trowsers of some dark-coloured stuff, he wears a gown of yellow crape, variously ornamented on the breast. His head is also shaved, except a small spot just back of the crown. The hair is not braided into a cue, but done up in a bunch, and confined, by means of bodkins, within a kind of wooden case. Each has an enormous rosary about the neck, with a smaller one in his hand.

The two sects whose ministers are thus represented, are, properly speaking, the only *religious* sects in China. There is, indeed, a third—the Confucian—but its doctrines constitute a system rather of philosophy than of theology. It has no priesthood but the Emperor and his civil mandarins, no temples, and no regular worship. The Taou, or Rational, religion, is indigenous in China. Laou-

* Davis.

tze, the founder of the sect, has been called the Epicurus of China; and, in some points, there would seem to be a resemblance between the doctrines of the Chinese sage and the Grecian philosopher. The intelligible part of his system consists in the inculcation of a contempt of riches, fame, pleasure, and all worldly distinctions. He placed the chief good in tranquillity and self-enjoyment. Along with these dogmas, there is mixed up much that is mystical, puerile, and silly. The priests of the Taoou sect pretend to a knowledge of alchymy, practice magic, and seem, in fact, to be a set of mere cheats and jugglers.

Budhism, or the worship of Fo, was imported from India about the middle of the first century of our era. With the exception of Christianity and Mohammedanism, this religion is more widely disseminated than any other. It prevails in Thibet, Siam, Ava, Tartary, Japan, Cochinchina, and, to a considerable extent, in China Proper. The leading dogma of the Budhists is the metempsychosis; and the consummation of felicity held out to devotees, is annihilation. Their five principal moral rules are—1. Do not kill any living creature. 2. Do not marry. 3. Do not steal. 4. Speak not falsely. 5. Drink no wine.—The priests of this sect live in a kind of monasteries, connected with the temple of Fo, practise celibacy, fast, pray for the souls of the dead, use holy water, count beads in saying their prayers, worship relics, and pray in an unknown tongue. The Budhists, and many of the Chinese not belonging to this sect, keep what may be called an account current with heaven, upon a system of double entry. Every good act is set down at so much on the credit side; every bad one, at an established valuation, on the debtor side; and the books are balanced, like other account books, annually. This sect does not flourish under the present dynasty. Its minis-

ters are veritable mendicants, ignorant, grovelling, lazy, and without influence.

The only religious community in China which seems entitled to any portion of our respect, is that which attaches itself to the doctrines of Confucius; and this, as already hinted, is rather a sect in philosophy than religion. The doctrines of the Confucians are embodied in nine classical or sacred books, called "The Four Books," and "The Five Canonical Works." These contain a complete body of rules, first, for the government of one's self, and the regulation of social intercourse; secondly, for the government of a family, and the education of a community; and thirdly, for the government of an empire, and the management of its complex machinery. The sententious brevity of style that characterizes these celebrated productions, renders the meaning often obscure, and has induced a mass of commentaries, of formidable bulk; but it cannot be doubted that they contain many maxims just in sentiment, wise in policy, and admirably suited to the genius of the people,—maxims which have conferred merited immortality upon the memory of their author, and done more for the stability of the Empire than all other causes combined. Confucius, however, avoided, almost entirely, strictly *religious* subjects. Dr. Morrison says that he admitted he did not understand much concerning the gods; and he adds, that his most celebrated commentator, Choo-foo-tsze, affirmed that sufficient knowledge was not possessed to say positively that they existed. The system of Confucius is the state religion. The Emperor is Pontifex Maximus, the mandarins form the only priesthood, and the whole body of literati are its adherents.

The figures, in this case, representing mourners, are habited in coarse sack-cloth, the universal mourning ap-

parel in China. The shoes are white; the hair and beard are permitted to grow unshaven; and an odd species of head-gear surmounts the cranium. The full period of mourning for a parent is three years, but this is commonly reduced in practice to twenty-seven months; a shorter period is allotted for other relations. Three years must elapse after the death of a parent before a child is permitted to marry. On the death of an Emperor, his hundreds of millions of subjects mourn for him exactly as children do for a parent. All officers of government take the ball and crimson silk from their caps.

XVI. *Seventh Wall Case, with the smaller Cases opposite.*

This case offers to our observation some queer specimens of Chinese life. We have in it an itinerant barber, shoemaker, and blacksmith, and two boat-women, one of whom is carrying an infant on her back. The barbers in China are a numerous class. Every town is thronged with them. The reason is, that, as the head, as well as face, is shaved, no Chinaman ever shaves himself. The barbers are all ambulatory. Each carries his shop on his back, and performs his operations tonsorial in the open street. The usual implements are a stool, provided with a case of drawers, and a kind of tub, with a small charcoal furnace and a basin. We have the apparatus here complete. The operation is usually performed in perfect silence, a fact meriting the attention of our own practitioners in this line. The razor is a clumsy-looking affair, but is said to shave sufficiently well. It is sharpened on iron. No soap is used, the beard being softened by the

application of hot water alone. The compensation is left entirely to the employer's generosity; it is commonly from five to ten *cash*.

The ambulatory shoemaker, with his rude instruments, and his spectacles, resembling those with which idle boys in school are sometimes punished, is a study for a painter. He carries with him in a basket wherever he goes, all his implements, together with his whole stock in trade. A fan and a pipe, without which, it would almost seem, a Chinaman could not exist, complete his equipment.

The visiter will notice the novel manner, in which our shoemaker's spectacles are kept in their place. This is effected by no greater expenditure of ingenuity than is involved in passing a loop fastened to the ends of the spectacles round each ear. They are sometimes retained in their position by silver cords slung over the ears, to which small weights are attached, to preserve the equilibrium. The glasses, or rather crystals (for rock crystal, ground with the powder of corundum, supplies the place of glass,) are perfectly circular in shape, and of enormous dimensions, which gives the wearer a very sapient appearance.

By the side of the honest cobbler, we have an itinerant blacksmith,—*par nobile fratrum*. He also, when inclined to try his fortune in a new place, stows forge, bellows, anvil, tools, &c., into a basket, which he slings on his shoulder, and thus takes up his line of march. This figure, with the implements and appliances that surround it, will attract special notice. The anvil, instead of having a flat surface, is slightly rounded on the top, which causes the iron to extend more readily under the hammer. The bellows is a hollow cylinder with a piston, so contrived that the blast produced by it is continuous. The Chinese have the art of repairing cast iron

vessels when injured,—an art, so far as we know, not possessed by any other nation.

The female figures in this case represent a large class in China, viz. the boat-women. One of them has an infant on her back, who finds a convenient handle to hold by in her long plaited cue. She carries also a painted block of wood, which it is usual to attach to the waist of young children who live in the boats, to prevent them from sinking in case of falling overboard, till help can be afforded.

The huge bamboo hats suspended on the wall of this case, deserve to be noticed. They are a capital article for a hot or rainy day, but would not be so convenient in a whirlwind. The bamboo is as useful to the Chinese as the reindeer is to the Laplander. Of this gigantic grass, or reed, there are numerous varieties, and the uses to which it has been put are quite as various. Hats, baskets, shields, umbrellas, ornamental furniture, ropes, paper, poles for scaffolding, temporary theatres, &c., are constructed from it. The young shoots are used for food, being boiled or stewed, like asparagus; and sweet-meats are sometimes made of them. The tubes serve as pipe-stems, and for every purpose wherein strength, combined with lightness is required, they are admirably suited, being formed upon the same principle as the bones of birds. Farmers make great use of the bamboo, many of their implements being formed of it; and a silicious concretion, found in the joints, is an item in the Chinese materia medica.

The cases opposite to this contain specimens in Chinese Natural History, chiefly denizens of the water

XVII. *The Silk Mercer's Shop.*

This is in the north-east corner of the saloon. It is much larger than any of the cases hitherto noticed, and has been arranged so as to afford an exact idea of a Chinese retail establishment. The scene which it offers to our view, is, to our taste, more life-like than any thing else in the Collection. Two purchasers have been placed at the counter, one of whom is scrutinizing a piece of silk that lies before him. The owner, behind the counter, is carelessly leaning forward, and intent on casting an account on the "calculating dish," while his clerk is busy making entries in the book, in doing which he shows us the Chinese mode of holding a pen, or rather brush, which is perpendicularly between the thumb and all the fingers. A servant is preparing breakfast. A circular, eight-legged table, very similar to those used by our great-grandfathers, is spread in the centre of the shop. Among its furniture, the ivory chop-sticks are the most novel. On the visiter's right hand, sits a gentleman with a pipe, apparently a chance-comer, "just dropped in" about meal time; on the left, a blind beggar stands beating two bamboo sticks against each other, an operation with which he continues to annoy all whom he visits, till he is relieved by some trifling gratuity, usually a single *cash*. A gilt image of Fo is inserted in the front part of the counter, and a small covered tub filled with tea, with a few cups near by, stands on the counter, from which customers are always invited to help themselves.

The merchants and shopkeepers of Canton, are prompt, active, obliging, and able. They can do an immense deal of business in a short time, and all without noise,

bustle, or disorder. Their goods are arranged in the most perfect manner, and nothing is ever out of its place. These traits assimilate them to the more enterprising of the western nations, and place them in prominent contrast with the rest of the Asiatics. It is confidently asserted, by those who have had the best opportunities of judging, that, as business men, they are in advance of Spanish, Italian, and Portuguese merchants.

It has been charged upon the whole body of Chinese dealers, that they will cheat and deceive, whenever an opportunity falls in their way. That there is much dishonesty in China, particularly among the inferior traders and lower orders of people, it would be folly to deny. Some of the shops have the word *Pouhoa*—"no cheating here"—in large characters over the door; and on the masts of the canal boats, in which the poorer people travel, there is generally pasted this caution:—" *Kin shin ho paou*"—"Mind your purses." But there can be as little doubt that injustice has been done the Chinese by the sweeping charges of corruption levelled at their merchants. We have conversed with several American merchants, who resided many years at Canton—particularly Mr. Cushing, of Boston, and Mr. Dunn, of Philadelphia—and their testimony is, that the higher class of merchants there, are as honourable a body of businessmen as exists in any country, that a contract, though merely verbal, is always held by them to be binding, and that, in short, there are fewer of the tricks of trade among the Chinese, than in some countries where the pure light of Christianity ought, long since, to have produced a different state of things. There is a variety of amusing inscriptions on the scrolls hung up in the interior of some of the shops, which serve at the same time to mark the thrifty habits of the traders. A few specimens are sub-

joined :—" Gossiping and long sitting injure business." "Former customers have inspired caution—no credit given." "A small stream always flowing." "Goods genuine, prices true." "Trade circling like a wheel," &c.

The sight of the breakfast table, induces naturally a few observations on the articles of food and drink used by this people. The wealthier Chinese are much addicted to gastronomic pleasures, and are as delicate in their tastes as any other epicures ; but pinching poverty makes the mass as little fastidious as can well be conceived. They make little use of beef or mutton, owing to the scarcity of pasturage. Of animal food, the most universal is pork. Their maxim is, "The scholar forsakes not his books, nor the poor man his pig." Immense quantities of fish are consumed. Ducks are reared in large numbers, and wild fowl, of various species, are abundant. The flesh of dogs, cats, rats, and mice, enters into the bill of fare of the Chinese poor. The larvæ of the sphinx-moth and a grub bred in the sugar-cane are much relished, as also sharks' fins, the flesh of wild horses, the sea-slug, and a soup made of a species of birds'-nests. At an imperial feast given to the last British embassy, a soup concocted of mare's milk and blood was among the dishes !

Of vegetables they have a large variety, not needful to mention. Rice is the most esteemed and the most abundant. This is the chief thing for which they wish to work. Certain sailors once asked Gutzlaff, whether the western barbarians used rice, and, as he was rather slow in replying, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessaries of life : strange that the inhabitants have not long ago died of hunger !"

The Chinese are not at all addicted to water-drinking. They distil from rice certain liquors resembling our beer, wines, and whiskey. The grape, though abundant, is not used for any such purpose. The universal national beverage is tea. This is drunk in unstinted quantities by all classes of the people, from the self-styled "Son of Heaven," to the occupant of the meanest hovel or sanpan. So enormous is the consumption of tea by the natives, that M'Cartney is of opinion that, if the whole foreign demand should, by some accident, suddenly cease, the price of the article would not be materially affected. Many of the wealthier natives are exceedingly fastidious in their taste, which they gratify by the use of teas obtained at prices that would startle us by their enormity. It is, however, only the very rich and the very luxurious who indulge habitually in such extravagance.

XVIII. *A Street, with Sedan and Bearers.*

Adjoining the mercantile establishment is a passage, five feet broad,—about the average width of a Canton street, which it is intended to represent. It is nearly filled by a sedan, in which the owner is comfortably seated, while he is borne gently along by a couple of coolies. The one in front is as intelligent and merry-looking a fellow as the Collection contains. A body servant is in attendance, who trots along by the side of the lordly chair. The interior is just large enough for the convenient reception of a single occupant. Instead of pannels, the sides are covered with a woollen cloth for lightness, and there is an additional covering of oil-cloth, to be used in case of rain. Two bearers place the light, elastic poles upon their shoulders, and move, sometimes at considerable speed, with measured tread, and a scarcely percep-

tible motion. The sedan looks like the very home of comfort and repose. The illustrious Falstaff never took "mine ease in mine inn" more luxuriously, than the rich Chinaman in his vaunted palanquin. This vehicle is much used by the wealthy, and affords almost the only mode of land-travelling known, the horse being rarely, though sometimes, employed. Private gentlemen are allowed only two bearers; the herd of civil officers, four; vice-roys, eight; while the Emperor's dignity requires sixteen.

The sedan has often been a bone of contention between the foreign merchants and the native authorities. The former have, again and again, demanded earnestly the privilege of using it; the latter have as vigorously resisted the demand, and hitherto with success.

XIX. *The Pavilion.*

This is a large apartment, forming the eastern termination of the saloon, from which it is separated by what may be called a species of carved net-work. The carving penetrates entirely through the wood, and represents figures of men, animals, birds, flowers, &c. The colours of this open work are as gay, rich, and even gorgeous, as gilding and paint can make them; yet so skilfully are they disposed, so well do they blend and harmonize, that their effect is altogether agreeable. The room thus inclosed is a perfect fac-simile of an apartment in a wealthy Chinaman's palace. The visiter will be not less struck by the quantity than by the kind and disposition of its furniture and decorations. There is a book-case in one corner, a long high table for the reception of ornaments in the back part of the room, a large square table at each end of this, with another of smaller dimensions in

front of it, two tea-stands, two rows of chairs facing each other on opposite sides of the apartment, with a footstool for every chair, besides flower-pots, spittoons, porcelain stools, lamps, &c. &c. The walls are hung with a variety of decorations, chiefly long silken scrolls, with maxims, as before described; and the tables are covered with characteristic ornamental articles.

There are six figures in the pavilion, intended to represent the mode of paying and receiving visits. Tea and pipes are always served on these occasions, and frequently sweetmeats or dried fruits. The common mode of salutation is to join the closed hands, and lift them twice or thrice towards the head, saying, *Haou—tsing, tsing*; that is, “Are you well?—Hail, hail!”

Here terminate the cases that contain representations of men and women. The figures are modelled out of a peculiar species of clay, admirably adapted for the purpose. They are highly creditable to the taste and ingenuity of the Chinese, who, though not good sculptors, are excellent modellers, and they afford specimens of a style of art altogether novel to an American. The attentive observer will have noticed a remarkable sameness of feature and expression running through the whole collection, though all are accurate likenesses of originals, most of whom are now living. High cheek bones, flat noses, small black eyes, a yellowish complexion, and a rather dull, heavy expression of countenance, are the general characteristics. Chinese physical nature is said to be cast, as it were, in the same mould, throughout the whole Empire, notwithstanding its various provinces differ so widely in soil and climate. And this characteristic sameness extends to the mind as well as body. The phenomenon has been ingeniously explained by the author of “Egypt and Mohammed Ali,” who traces it to despotism as its prima-

ry cause ; for, he reasons, the multitude, all reduced to the same level, urged by the same wants, engaged in the same pursuits, actuated by the same passions, through a long succession of ages, necessarily assimilate, both mentally and physically.

The Chinese habit of cultivating long nails is not represented in these figures, on account, we presume, of the difficulty of achieving this object in the clay out of which they are made. This custom, indeed, does not prevail to any thing like the extent sometimes represented. Still, long finger nails are held in estimation as one of the marks of gentility. Mr. Wood asserts that they sometimes acquire the extraordinary and almost incredible length of eight or nine inches.

Corpulency, and small, delicate, taper fingers, are also much esteemed as indications of gentility. There is a goodly rotundity of person in most of the figures in this Collection, but the attentive observer will be particularly struck with the characteristic smallness and delicacy of the hands. The carefully cultivated and well braided pigtails, so long in some instances as almost to trail upon the ground, and affording admirable handles to an antagonist in a passion, form a curious subject of observation. The history of this singular appendage affords a remarkable illustration of those revolutions which sometimes occur in national taste and manners. Previous to the conquest of their country by the Tartars, the Chinese permitted the hair to grow over the whole head. Shunche, the first of the Tartar emperors, issued an imperial edict requiring the conquered people to conform in this particular to the custom of their victors. So stoutly was this decree at first resisted, that many of the nobles preferred death to obedience, and actually perished by the command of the conqueror.

At the present day, however, the loss of this very badge of servitude is considered one of the greatest of calamities, scarcely less dreaded than death itself. To be deprived of it is one of the most opprobrious brands put upon convicts and criminals. Those to whom nature has been sparing in respect to the natural covering of the head, supply her deficiencies by the artificial introduction and intermingling of other hair with their own, thus seeking to "increase it to a reputably fashionable size."

We must not take leave of these our good Chinese friends, without observing that they put faith in the external developments of the skull, and are, therefore, to a certain extent, phrenologists. They look for the principal characteristics of a man in his forehead, and of a woman on the back of the cranium.

XX. *The Room in the south-east corner of the Saloon.*

This is an apartment corresponding in size with the silk store. It is filled with a great number of implements, chiefly agricultural; but as they have not been arranged, we cannot attempt a description. We notice, however, confusedly thrown together, axes, hoes, rakes, ~~forks~~, shovels, spades, flails, a plough and harrow, a wild-looking husbandman's dress made of flags, for rainy weather, &c. &c. These are, for the most, simple and rude; and there is little to be learned from them. We have before had occasion to mention the Chinese winnowing machine. It is almost identical with ours, and there is reason to believe that it, together with our flail, came originally from China. Mr. Davis says, that a model was carried to Holland, and that from Holland the first specimen reached Leith.

The most cursory account of the Celestial Empire, should include some notice of its agriculture. Of all classes who labour with their hands, the husbandman is there the most honoured, being accounted second only to the literati of the realm. Nothing appears so strongly to have roused the wonder of the early missionaries to China, as the agricultural skill of the natives; and in nothing, perhaps, did they so much indulge in exaggeration, as in their accounts of it. But, whatever abatements truth may require to be made from their glowing descriptions, there can hardly be a doubt that the Chinese manage to get more out of an acre of ground than any other nation, the English alone excepted.

The "Stranger in China," on the authority of Amiot, states the cultivated lands of the country at 596,172,500 English acres. This immense territory is divided into patches of a few acres each, generally owned by the occupants. A rigid economy of soil is practised. With the exception of the royal gardens at Peking, no land in the empire is taken up with parks and pleasure grounds. Of meadows, there are none; of pasture grounds, scarcely any. The few ruminating animals, scattered thinly over the country, gather a scanty subsistence, as best they may, on mountains and marshes, unfit for cultivation. As wheel carriages are not used, the highways are but a few feet wide, and nothing is thrown away there. No fences are allowed to encumber the soil, no hedges to prey upon its strength. Sepulchres are always on hills too barren for cultivation. A narrow foot-path separates neighbouring farms, and porcelain landmarks define more permanently their respective limits. Even the sterile mountains are terraced into fertility, and glow with ripening harvests, intermingled with the brilliant foliage of clustering fruit-trees.

But their economising of the soil is not more rigid, than the methods by which they seek to preserve or to renovate its strength, are new and various. Necessity may here truly be said to have been the mother of invention. Every conceivable substance, possessing any enriching qualities, has been converted into a manure. Not only lime, ashes, dung of animals, &c., but hair of all kinds, barber's shavings, horns and bones reduced to powder, soot, night soil, the cakes that remain after the expression of their vegetable oil, the plaster of old kitchens, and all kinds of vegetable and animal refuse, are among the substances used as manures. These are all carefully collected and husbanded, being frequently kept in cisterns constructed for the purpose, or in earthen tubs sunk in the ground, where, covered with straw to prevent evaporation, and diluted with a sufficient quantity of water, they are left to undergo the putrefactive fermentation, after which they are applied to the land.

The Chinese understand well the enriching effect of frequent ploughings.* Horses or oxen are rarely attached to their ploughs; more commonly a small species of buffalo; and oftener still, men and women. Frequently the plough is not used at all, the spade and hoe supplying its place. In the irrigation of their lands, they display great ingenuity and diligence. Their numerous rivers are here of essential utility.

Rice is their staple grain. They always get two crops a year out of their land; sometimes three. When a third is not raised, the soil is, nevertheless, again taxed in the production of pulse, greens, potatoes, and other vegetables. Millet is extensively cultivated. Women labour

* Sir Joseph Banks expresses his surprise that this principle is not turned to greater account by the Europeans. Repeated ploughings are almost the only fertilizing process known among the Hindoos.

on the farms equally with the men. A stout and healthy wife is therefore a great desideratum with a Chinaman, and the "working wives of Kiang-see" are said to be held in high estimation throughout the provinces.

Notwithstanding the immensity of labour bestowed on the cultivation of the earth—and the Chinese agriculturists are like ants or bees in respect to both their number and industry—it seems incapable of sustaining the swarming population of the Empire. Hence every harbour, lake, river, and stream of whatever description, are literally thronged and darkened by fishermen, who resort to the most ingenious and novel methods of alluring and entrapping their victims. Nor do they forget or omit to take care that the waters be not, as it were, depopulated by these ceaseless ravages. They take the utmost pains to collect the spawns of fishes, and to deposit them in convenient places for breeding.

"Such is their toil, and such their busy pains,
As exercise the bees in flow'ry plains,
When winter past, and summer scarce begun,
Invites them forth to labour in the sun."*

XXI. *First Wall Case on the south side, with the two opposite Cases.*

Continuing our course around the saloon, and numbering the cases on the south wall in a reverse order, we next come to one containing a numerous collection of miscellaneous articles, which throw no little light on the characteristic intelligence, skill, and taste of the Chinese. Those which will first attract notice, as being the most

* Dryden's Virgil.

new and grotesque, are the figures carved out of the gnarled roots of trees. This is a kind of ornament highly esteemed by the natives. The more distorted the roots, and the more hideous the figures wrought upon them, the greater is the pleasure they afford.

“Gorgons, hydras, and chimeras dire,”

the wildest forms that nature has revealed or imagination invented, please best the superstitious fancy of this marvel-loving people.

Besides the figures just noticed, there are in this case many images of idols, of wood, stone, and porcelain.

There are several elegantly shaped vessels for jhos-sticks, (a) usually placed in temples and pagodas. The central portion, which swells out most gracefully, is generally of fine porcelain, while the lower part and the covering are of odoriferous wood.

There are two gentlemen's toilet-glasses, of different patterns, (b) and two circular metallic mirrors, (c) of which latter we see only the ornamented backs.

There are two common lamps, (d) which are nothing more than shallow metallic bowls, fixed upon a stand of the same material. The oil is poured into its uncovered receptacle, and a small wick immersed in it, and the apparatus is then complete for use.

This case contains also a handsome pair of scales, with weights of a novel form; (e) a queer-shaped night-rattle, (f) which the watchman strikes with a bamboo stick to sound an alarm; a Chinese compass and dial, ingeniously combined; (g) two pen-holders; (h) specimens of

(a) 147, 149, 174, 181, 178, 213.—(b) 145, 156.—(c) 155, 157.—(d) 148, 153.—(e) 142.—(f) 150.—(g) 144.—(h) 143, 165.

bamboo pillows; (a) a model of a pagoda; (b) earthen pots made in imitation of iron; (c) paintings on marble; (d) two beautiful specimens of enamelled ware, (e) one of them in shape like an old-fashioned coffee-pot, being used for holding hot wine at entertainments; a jhos-bell; (f) a small hand-furnace, (g) for keeping the fingers warm in walking out on a cold day, no gloves being ever worn; together with other objects too numerous for specification.

But we have reserved to the last the most rare and valuable of the articles in this case: we refer to the splendid cameo, (h) which Mr. Dunn could not have purchased, however much he might have desired to do so, but which was generously presented to him by one of the Hong merchants. Its dimensions cannot be much under three feet by two, and it is carved to represent an extended landscape, including earth and sky, and embracing various rural scenes and objects. We would praise the beauty of the frame, were it not that, under the circumstances, we can hardly divide our admiration.

The two cases opposite contain many interesting mineralogical specimens, but are mainly taken up with a display of musical instruments. "The Chinese musical instruments," says Davis, "are very numerous, consisting of different kinds of lutes and guitars; several flutes and other wind instruments; a squeaking fiddle with three strings; a sort of harmonicon of wires, touched with two slender slips of bamboo; systems of bells, and pieces of sonorous metal; and drums covered with snake-skins." All these, together with the war gongs, cymbals, and trumpets, have their representatives in the Collec-

(a) 128, 134.—(b) 183.—(c) 160, &c.—(d) 180, 182.—(e) 173, 175.—(f) 215.—(g) 140.—(h) 214.

tion. It was these latter particularly, we suppose, that caused De Guignes to characterize the Chinese music as a "frightful racket"—*bruit épouvantable*. Some of their instruments, the harmonicon especially, are said to produce very sweet tones; and they have one (which is also in Mr. D.'s Collection) consisting of a great number of pipes varying in length, and arranged circularly. The tones emitted by this instrument are very similar to the music of the Scotch bagpipe. They do not employ catgut in stringing their instruments, but substitute silk and wire. Sounding-boards are not used. According to Mr. Huttner, one of the *attachés* of Lord Macartney's embassy, the gamut of the Chinese is very imperfect. They have no knowledge of semitones, counterpoint, or parts in music. Harmonies are never attempted. Whatever the number of performers, there is always one melody.

XXII. *Second Wall Case on the south side, with the two opposite Cases.*

The second case is chiefly filled with specimens of lackered ware. There are some very elegant gilt boxes, of square, circular, and nondescript patterns. But the most interesting articles are what may be termed a complete travelling apparatus for a mandarin or private gentleman, including boxes of all shapes and sizes, and a table service consisting of teapot, cups, bowls, spoons, &c. The largest of the boxes is round, and consists of a succession of compartments. It answers the purpose of a wardrobe. In travelling on land, the whole are slung on bamboo poles, and carried on the shoulders of coolies, who are more or less numerous, according to the

wealth and state of the owner. Most of the articles in this set are red, with a very little gilding.

The lackered, or japanned, ware of China is well known. All substances that are dry and rigid, as woods, metals, and prepared paper, admit of being japanned. The fine varnish used for this purpose is obtained from a shrub, called *atsie-shoo*, a species of rhus, from which it distils like gum. It is poisonous in a liquid state, and hence great caution is used both by those who gather and those who work in it, to shield themselves from its noxious qualities. It is capable of receiving all colours, though black is the most common. More than fifty coats of varnish are sometimes put on.

We have also in this case, specimens of Chinese tiles and shop-signs; two cameos; a paint box, with paints; two very beautiful bamboo pillows, on a kind of stand or frame; a small compass; two handsome bamboo pen-holders; spittoons of divers patterns, &c. &c.

An object of peculiar interest is a model of a Chinese coffin, perfectly original. Every man in China provides his own coffin, which is sometimes kept many years. This is considered as necessary there, as making a will is among us. They are often made of rare and costly kinds of wood, and are finished with great elegance, being, in such case, of course, a very expensive article.

The two cases opposite, contain some specimens of the coarser kinds of porcelain ware.

XXIII. *The Cases containing Porcelain Articles.*

Of these there are five or six. We group them together in our notice, because it would occupy too much space to specify even the principal objects contained in

them, and it is not necessary to do so, if space were abundant. The specimens in this department are exceedingly numerous, and include vases, jars, pipe-stands, summer-seats, bowls of enormous size, landmarks, pagodas, screens, and various services. No pains have been spared to collect whatever the country afforded of rare and beautiful in the porcelain manufacture. The vases will attract attention not only by their number, size, and variety, but by the beauty of their forms and the richness of their colouring. Several of them are ornamented with raised figures of dragons, serpents, insects, &c. These are much prized by the natives. Others have acquired a high value from their antiquity, a quality which sanctifies every thing in China. Mr. Wood states, that an idea prevails that antique vases have the property of preserving flowers which are placed in them fresh and blooming for a long time. The specimens of ware, cracked on the surface in burning, are singularly elegant. The art of producing these lines is now lost.

Two lettered landmarks, such as are used to designate the corners of adjoining possessions, merit the visiter's notice; as also two octagonal pipe-stands, several feet in height. Landmarks are sacred in the eyes of a Chinaman, and to deface or destroy them is a high crime.

The pagoda is intended as a model of the famous porcelain pagoda at Nanking. The original is merely roofed with porcelain, and not, as might be imagined from the name, constructed of that material. This stately structure is nearly two hundred feet in height. The pagodas are generally supposed, as before stated, to have had a religious destination. Sir George Staunton, on the contrary, says that they are dedicated to several uses in China, without specifying what; but none to religious worship.

The cups, bowls, spoons, teapots, &c., form a choice and extensive collection, and embrace many patterns entirely new to us. Some of the cups are scarcely thicker than a wafer, and almost transparent. They are of the tiniest dimensions, and, with teapots to match, seem more fitted for the use of Queen Mab and her troop, than for beings formed in a grosser mould. There are several teapots of white copper, with an interior lining of stone.

The porcelain manufacture undoubtedly had its origin in China, and we must, therefore, hold ourselves indebted to the Chinese for all that rich variety of useful and ornamental chinaware articles, which load our tables, and adorn our parlour and cabinets. It was introduced to the knowledge of Europeans by that famous Venetian traveller, Marco Polo. The first furnace on record was in Keang-sy, which dates as far back as the commencement of the seventh century of our era. King-tse-ching, a place near the Poyang lake, is now the most celebrated for this manufacture. The factories were commenced there about A. D. 1000, and have increased to the number of several hundred. Staunton says that the flames which issue from them cause the place to appear at night like a vast city enveloped in a general conflagration. The spectacle is terrific and sublime. The furnaces give employment to the male working portion of a population said to amount to a million. The division of labour is carried to its acme. A teacup, from the time when it lies embedded in its native quarries, till it comes forth in its perfection from the furnace, passes through more than fifty different hands. The painting alone is divided between a half dozen persons, one of whom sketches the outline of a bird, another of a plant, a third of some other figure, while a fourth fills in the colours. The brilliancy of their colouring has never been surpassed;

but the designing is not, as a general thing, to be commended. The reason probably is, that no higher wages are paid to those who labour in this department of the manufacture, than to those who perform the coarser operations.

It is perfectly obvious, from an inspection of the articles embraced in Mr. Dunn's Collection, that the excellence of the porcelain manufacture has been on the decline for the last three centuries. The deterioration, as well as the high degree of perfection it had then attained, are easily explained. The Emperors who flourished about that period, encouraged the manufacture by munificent premiums on the most beautiful specimens, and by large annual orders for the finer wares. A premium of 15,000 tael, or more than \$20,000 was bestowed on the manufacturer of the best specimen ; 10,000 tael on him who produced the second-best ; while third-rate excellence received a reward of 5,000. The Emperors no longer bestow any special encouragement, and hence the decline of competition, and consequently of excellence.

The origin of the word porcelain, or *porcellana*, may not be generally known. Marsden, as quoted by Davis, shows that it was applied by the Europeans to the ware of China, from the resemblance of its fine polished surface to that of the univalve shell so named ; while the shell itself derived its appellation from the curved shape of its upper surface, which was thought to resemble the raised back of a *porcella*, or little hog.

XXIV. *The Export Case.*

This case, which follows immediately those containing the porcelain manufactures, has been so named because it

contains articles made only to be exported. They are japanned boxes, writing desks, numerous stands, and a pair of work-tables. We fear they have caused, and will cause, many a female heart to indulge desires not quite consistent with the tenth commandment. The richness of the gilding and the elegance of the entire work cannot certainly be surpassed. The work-tables, which are perfectly well proportioned and beautiful in themselves, are provided each with a complete apparatus in ivory, suited to a lady's wants, and carved in the most delicate and tasteful style.

At one end of this case is appropriately suspended a foreign vessel's *chop*. This is a port-clearance from the Viceroy and Hoppoo.* It states the captain's name, the tonnage and cargo of the vessel, and the compliance, on the part of the former, with the customary port requisitions. It requires the commander of the fort to allow the ship to pass unmolested, and, in case of accident befalling her any where on Chinese waters, it enjoins upon the mandarins to render every aid in their power, free of all charges. This must certainly be regarded as a liberal policy. Before a chop can be obtained, the Hong merchant to whom the vessel has been consigned, must certify to the proper officers that all the necessary conditions have been complied with on the part of her officers, and that no debts remained unpaid.

This case is to receive several other ornamental articles.

* Chief custom-house officer.

XXV. *Fifth Wall Case on the south side.*

Here we have four models of the summer-house, so common in China, with their scalloped roofs, gilding, painting, &c. Three of them are two stories high. They are surrounded with colonnades, and have a cool, inviting appearance. One is very showy, and affords a good specimen of the Chinese mother-of-pearl windows. These ornamental pavilions are in every garden. They often stand in the midst of a sheet of water, and are of course approached by bridges. They must be delightful lounges for a summer evening.

This case contains, besides the pavilions, a model of a one-arched bridge; and a small, but highly ornamented, domestic shrine, with three gilt idols. A family shrine, of some kind, is found in every house and sanpan. These paraphernalia of heathenism cannot be contemplated by a Christian mind without a sigh over the moral darkness in which they have their origin, and the breathing of a heartfelt prayer that the true light may speedily enlighten the nations.

XXVI. *Two Wall Cases containing Models of Boats.*

The author of the *Stranger in China* says, that the Chinese boats may be divided into two classes, those that have eyes and those without them. To the former class belong the military and trading junks, that navigate the "great sea." Of these we have no model in Mr. Dunn's Collection, but there is an exact representation of them in a painting on one of the pannels of the screen-work, before noticed. They are nearly in the shape of a new

moon, and as clumsy a craft as could well be contrived. The Emperor not only affords no encouragement to improvement, but actually puts a price on the opposite, in the exaction of foreign port-duties from junks constructed on improved principles. These vessels have always a great eye painted on each side of the bows. This usage had its origin probably in some superstition. If a Chinese is questioned as to its cause, his reply is,—“Have eye, can see ; can see, can saavez : no have eye, no can see ; no can see, no can saavez.”

The variety of craft used upon the inland waters of China is very great. Of most of the different kinds we have models in the two cases before us. There are, for example, the *sanpan*, or family boat ; a boat used by the wealthy for the conveyance of themselves and families ; the *chop*, or lighter, used in transporting merchandise between Canton and Whampoa ; a small boat employed on canals in the northern part of the empire ; two canal-boats of those in common use ; and a mandarin boat, or revenue cutter. These all appear well contrived for the purpose to which they are applied, and are by no means destitute of beauty. They are provided with bamboo sails, used only occasionally, and the rudders are universally perforated with small holes, which may be set down as a wonder for the wise. They are generally propelled by sculling, a method which is made absolutely necessary by the number of boats always in motion. The skill with which the Chinese perform this operation confirms the old proverb, that “practice makes perfect ;” for the boat is made to dart forward at a rapid rate, and in a line as direct as any well-managed sail vessel could describe. The foreign sailors sometimes try their skill, but make a sorry business of it : “no can do.”

All the models of boats in Mr. Dunn’s Collection,

“have been made by reducing the dimensions to the proper scale ; and in every particular, even to the employment of the same descriptions of wood, the oars, sculls, rudders, setting poles, cordage, &c., are fac-similes of those in actual use.”*

XXVII. *Three Natural History Cases.*

These are directly opposite the cases just described. They contain a number of interesting specimens of the feathered tribe; among which are the Chinese partridge, various species of song birds, and several varieties of the duck. Immense quantities of this domesticated bird are reared by the Chinese, particularly by those who live on the water. It holds the same rank in the winged race that the pig occupies among quadrupeds. There is a particular kind of boat appropriated to duck-rearing. It has a broad platform projecting over the water for the use of the ducks, who are also honoured with the most roomy apartments within the boat itself. During the day, they are permitted to make cruises on the water or expeditions on land, seeking what they may devour ; but they are trained to obey the call of a whistle, and whenever the signal is sounded, they instantly hasten back from their wanderings.

There is one variety here, called the “mandarin duck,” which will attract special notice from the brilliancy of its plumage and the singularity of its wings. Its disposition, too, is as remarkable as its beauty. The female never mates a second time. An interesting anecdote, illustrative of this fact, is related by Davis. Of a

* Silliman's Journal.

pair of these birds in Mr. Beal's aviary at Macao, the drake happened one night to be stolen. The duck was perfectly inconsolable, like Calypso after the departure of Ulysses. She retired into a corner, neglected her food and person, refused all society, and rejected with disdain the proffer of a second love. In a few days, the purloined drake was recovered and brought back. The mutual demonstrations of joy were excessive, and, what is more singular, the true husband, as if informed by his partner of what had happened in his absence, pounced upon the would-be lover, tore out his eyes, and injured him so much that he soon after died of his wounds.

XXVIII. *Picture of Macao.*

This is by the same artist, and of the same dimensions, as the Picture of Canton, already described. It is a view of Macao, as it appears from the harbour. The town is handsomely situated on a steep declivity, and protected, as it were, in the rear by a mountain wall. One of the neighbouring summits is crowned with a Portuguese church, which shows like a fortress in the distance. The effect must be imposing in approaching by sea, as nearly the whole city is visible, and of a prepossessing appearance. Macao is a place of some importance; and interesting on several accounts. It belongs nominally to the Portuguese, to whom the privilege of building a town there was granted about two hundred and fifty years ago, in consideration of services rendered in clearing the Chinese waters of a desperate gang of pirates; but the government is really in the hands of the viceroy at Canton. Here all foreign merchantmen, bound to Canton, have to procure a *chop*, or permit to pass the forts, and

take on board an inside pilot. This is the utmost limit to which European or American ladies are ever permitted to intrude into the Celestial Empire. Most of the foreign merchants resident at Canton, rusticate at Macao during the summer months.

Lintin, that paradise of smugglers, lies to the left of the view contained in this picture.

XXIX. *Picture of the Bocca Tigris.*

The Bocca Tigris is the entrance of the Canton river, and is so called from the appearance of one of the islands in front of it. It is, as described by Weddel, the first Englishman who approached it, "a goodly inlet," flanked on each side by mountains and fortresses. The latter appear formidable, but, owing to an entire want, on the part of the Chinese, of a knowledge of gunnery, and to other causes, they are without any real efficiency. They have been repeatedly passed without difficulty by English men-of-war.

XXX. *Picture of a Marriage Procession.*

Opposite the two pictures just described, is another large painting, representing a wedding procession. The bride is carried in a gaudy chair, adorned with flowers, and preceded by a lengthened train of attendants, clad in garments of various colours. There are not less than a dozen sedan chairs in the procession, filled with presents to the bride. These constitute her whole marriage dowery. The persons composing the train are hired for the occasion. There are large establishments in China, provided

with men, chairs, and dresses, to be hired out for escorts of this kind. The dresses and sedans range through all the degrees of costliness and elegance. Articles of this kind, more or less expensive, and a more or less numerous train of attendants, are employed, according to the rank and wealth of the parties to be united. Houqua, the rich Hong merchant, expended over \$50,000 on a daughter's wedding, including the bridal presents. Live geese are always among the presents, and they are carried in the procession, being considered, apparently without any good foundation, patterns of concord and fidelity in the married state. The beautiful mandarin duck, already described, would be a fitter emblem. When the bride reaches the residence of her lord, she is lifted by matrons over a pan of charcoal,—a usage the exact import of which is not understood. Various ceremonies follow, which end in the husband unveiling his bride, whom he now sees for the first time, and drinking with her the cup of alliance.

Marriages are promoted by every consideration that can act upon the human mind. The national maxim is, that "there are three great acts of disregard to parents, and to die without progeny is the chief." The barrenness of a wife is therefore regarded as a great calamity, and is one of the seven grounds of divorce allowed to a Chinese husband, notwithstanding there would seem to be an all-sufficient remedy in legal concubinage. The six other causes of separation are, adultery, TALKATIVENESS, thieving, ill temper, and inveterate infirmities.

A lucky day for the marriage rites is considered important. On this point, recourse is had to astrology, and the horoscopes of the parties are diligently compared. Sometimes the ceremony is postponed for months, because the stars are not propitious. These superstitious

notions and observances belong exclusively to no times or country. In the *Iphigenia* of Euripides, Clytemnestra asks Agamemnon when their daughter shall wed? He replies, "When the orb of a fortunate moon shall arrive." The spring in China is generally preferred for wedding, when the peach-tree is in blossom. This circumstance is alluded to in a little poem in the "*Book of Odes*," thus elegantly paraphrased by the accomplished Sir William Jones:—

1.

Sweet child of spring, the garden's queen,
Yon peach-tree charms the roving sight;
Its fragrant leaves how richly green,
Its blossoms how divinely bright!

2.

So softly shines the beautiful bride,
By love and conscious virtue led,
O'er her new mansion to preside,
And placid joys around her shed.

XXXI. *The other Paintings in the Collection.*

Of these, though very numerous, our notice must be cursory and general. We take the following remarks from a very good sketch of the Collection, published in Silliman's *Journal*: "Many of them," the writer says, "were presented by distinguished men of China, and many were painted by the most celebrated artists of the principal inland cities, including the capital. They represent in the first place all those scenes which are characteristic of Chinese life in its detail, including a series showing every process of the tea manufacture, from the planting to the packing up. The portraits will astonish

those who have seen only the paltry daubs usually brought as specimens of the art in China. There is one of the high priests in the Honan temple, and others of distinguished men well known in Canton, worked with the minuteness of miniature painting. This department comprises also a variety of paintings on glass, an art much practised by the natives ; pictures of all the boats peculiar to the country ; of rooms, their domestic arrangements, of all the costumes of people of rank ; of furniture, lanterns, and, in short, every variety of Chinese life, from the most degraded class to the Emperor."

The fine arts in China are undoubtedly far from having reached the perfection that belongs to them in the enlightened nations of Christendom ; yet an examination of the paintings collected by Mr. Dunn, will satisfy every candid mind that great injustice has been done to Chinese artists, in the notions hitherto entertained respecting their want of ability and skill. They paint insects, birds, fishes, fruits, flowers, and the like, with great correctness and beauty ; and the brilliancy and variety of their colours cannot be surpassed. They group with considerable taste and effect ; and their perspective, a department of the art in which they have been thought totally deficient, is often very good. Let the views already described, and a large and beautiful landscape painting over one of the cases on the south side of the saloon, attest the truth of these statements. Shading they do not well understand, and they positively object to the introduction of shadows in pictures. Barrow, as quoted by Davis, says, that "when several portraits by the best European artists, intended as presents for the Emperor, were exposed to view, the mandarins, observing the variety of tints occasioned by the light and shade, asked whether the originals had the two sides of different colours. They

considered the shadow of the nose as a great imperfection in the figure, and some supposed it to have been placed there by accident."

There is one picture in the Collection, which, on account of the interest of the subject, and the insight it affords into the administration of public justice in China, deserves special notice. Its place is on the wall between the window and the silk mercer's shop. Seldom does it fall to the lot of foreigners residing in Canton, to witness a more painfully interesting scene than the one portrayed in the above painting. It represents a court sitting in the Consol House, at the head of China Street, near the foreign Factories, in 1829, for a final decision on a charge of piracy committed by the crew of a Chinese junk, on a French captain and sailors, at a short distance from Macao.

The French ship *Navigatre*, put into Cochin-China in distress. Having disposed of her to the Government, the captain, with his crew, took passage for Macao, in a Chinese junk, belonging to the province of Fokien. Part of their valuables consisted of about \$100,000 in specie. Four China passengers bound for Macao, and one for Fokien, were also on board. This last apprised the Frenchmen, in the best way he could, that the crew of the junk had entered into a conspiracy to take their lives, and seize their treasure. He urged that an armed watch should be kept. On making the Ladrone Islands, the four Macao passengers left the junk. Here the Frenchmen believed themselves out of danger, and, exhausted by sickness and long watching, yielded to a fatal repose. They were all massacred but one, a youth of about nineteen years of age, who escaped by leaping into the sea, after receiving several wounds. A fishing boat picked him up, and landed him at Macao, where infor-

mation was given to the officers of government, and the crew of the junk, with their ill-gotten gains, were seized on arriving at their port of destination in Fokien. Having been found guilty by the court in their own district, they were sent down to Canton by order of the Emperor, to the *Unchat-see* (criminal judge,) to be confronted with the young French sailor. This trial is represented in the painting. The prisoners were taken out of their cages, as seen in the foreground. The Frenchman recognised seventeen out of the twenty-four, but when the passenger who had been his friend was brought in, the two eagerly embraced each other, which scene is also portrayed in the painting. An explanation of this extraordinary act was made to the judge, and the man forthwith set at liberty. A purse was made up for him by the Chinese and foreigners, and he was soon on his way homeward. The seventeen were decapitated in a few days, in the presence of the foreigners; the captain was put to a "lingering death," the punishment of traitors; and the stolen treasures were restored.

XXXII. *The two inner Rows of Cases.*

In our introductory notices, we stated that many articles were held in reserve for want of space for displaying them. During the composition of these pages, changes have been going on continually; and now having completed the circuit of the hall, we find two new rows of cases constructed within the others, and several of them already filled. The first two contain specimens of manufactures in silk, linen, and cotton fabrics. One, near the other extremity of the saloon, on the right, is filled with complete sets of cabinetmakers and carpenter's tools.

Next to this, on the same side, is a case containing some beautiful specimens of castings, in pots and kettles of different sizes, together with a set of implements for working in iron.

But of these newly constructed cases, that which contains the greatest variety of novel articles is on the north side of the saloon, and nearly midway between its two ends. Here we have two bamboo shirts, with meshes resembling those of a very fine fishing net, and worn in summer to protect the skin from the cotton or silk with which it would otherwise be in contact; a refinement of luxury, in which we may presume the multitude do not indulge. There are also, in this case, two very elegant circular fans, one of which is made partly of bird's feathers, of gay plumage; a white silken scarf adorned with rich embroidery; a ring-shaped flat iron, containing a furnace within itself, with a handle projecting from the side; embroidered knee cushions; elegant pouches of various descriptions; and tiny books, used as a kind of amulet.

XXXIII. *General Remarks on the Government and People of China.*

The Chinese government is, nominally, at least, patriarchal. The authority of a parent over his children is the type of the imperial rule. The Emperor claims to be the father of his subjects. As such, he exercises supreme, absolute, unchecked power, over more than one-third of the human race. He has but to sign the decree, and any one of three hundred and fifty millions of human beings is instantly deprived of rank, possessions, liberty, or life itself. This is a stupendous system, a phenomenon

unmatched in the annals of time, and worthy to engage the profound attention of statesmen and philosophers. The subjects of the Macedonian were but as a handful compared with the teeming millions of Eastern Asia ; the Roman Empire, when at its widest extent, numbered not more than one-third of the present population of China ; and the throne of the Cæsars was, in the power it conferred upon its occupant, but as a child's elevation in comparison with that on which the Tartar sits. We can but glance at a few of the details of this system, and the causes which have given it stability.

At the head of the system stands, of course, the Emperor. His titles are, the " Son of Heaven," and the " Ten Thousand Years." Ubiquity is considered as among his attributes ; temples are erected to him in every part of the Empire ; and he is worshipped as a god. Yet he sometimes styles himself " the imperfect man," and his ordinary dress is far from splendid. While the grand mandarins that compose his court, glitter in gold and diamonds, he appears in a plain and simple garb. Nevertheless, no means are omitted to keep up the *prestige* of his majesty. The outer gate of the imperial palace cannot be passed by any person whatsoever, in a carriage or on horseback. There is a road between Peking and the Emperor's summer residence in Tartary, wide, smooth, level, and always cleanly swept, on which no one but himself is permitted to travel. At the palace, a paved walk leads to the principal hall of audience, which is never pressed but by imperial feet. Despatches from the Emperor are received in the provinces with prostrations and the burning of incense. The succession is at the absolute disposal of the Emperor. Instances have occurred, though they are rare, in which persons not con-

nected with the imperial family have been named. The immediate assistants of the Emperor are—

I. The Nuy-ko. This is the great council of state. The chief counsellors are four, two Tartars and two Chinese. Besides these, there are several others, of inferior rank, who, in conjunction with them, constitute the council. Almost all the members of the Nuy-ko are selected from the imperial college of the Hânlin.

II. The Keun-ky-tâ-chin. This is a body of privy counsellors.

III. The Lew-poo, or six boards for conducting the details of public business. They are, 1. The Board of Appointments, having cognizance of the conduct of all civil officers; 2. The Board of Revenue, whose duties extend to all fiscal matters; 3. The Board of Rites and Ceremonies, which keeps watch and ward over the public morals, and is the only setter of the fashions in China; 4. The Military Board, charged with the affairs of the army and navy; 5. The Supreme Court of Criminal Jurisdiction; and 6. The Board of Public Works.

IV. The Lyfân-yuen, or Office for Foreign Affairs. Its duties embrace all the external relations of the empire. The members of the Lyfân-yuen are always Mongol or Manchow Tartars.

V. The Too-cha-yuen. This is a body of censors, forty or fifty in number. They are sent into different parts of the empire as imperial inspectors, which means spies. By an ancient custom, they are at liberty to give any advice to their master without the hazard of losing their life; but blunt honesty is not often relished by the great from any quarter, and unpalatable remonstrances have not seldom cost their authors the favour in which they had before basked.

The provinces are governed each by a chief magis-

trate, entitled foo-yuen, or two together are under the government of a tsoong-to, who has foo-yuens under him. Canton and Kuâng-sy are subject to a tsoong-to, called by Europeans, viceroy of Canton. The governors of the provinces have, subordinate to them, an army of civil magistrates amounting to fourteen thousand. No individual is permitted to hold office in the province where he was born; and public functionaries interchange places periodically, to prevent the formation of too intimate connexions with the people under their government. A quarterly publication is made, by authority, of the name, birth-place, &c. of every official person in the Empire; and once in three years, a report is sent up to the board of official appointments, by the foo-yuen of each province, containing the names of all the officers in his government, and a full statement concerning their conduct and character, received from the immediate superiors of each. Every officer is held to a strict responsibility for the good behaviour and fidelity of all who are under him. Letters are held in higher esteem than arms, and the civil officers of course outrank the military. This may be set down to their credit, as it is certainly a mark of social advancement.

No man in China inherits office, nor does hereditary rank enjoy much consideration or influence. This fact is placed in a strong light by the following anecdote, related by Sir George Staunton, secretary to Lord Macartney's embassy. Among the presents for the Emperor was a volume of portraits of the British nobility. That the inspection of them might be more satisfactory to his Majesty, a mandarin was employed to mark, in Chinese characters, on the margin, the names and rank of the persons represented. When he came to the print of an English duke, from a portrait taken in childhood, and

was told that the original was a *ta-zhin*, or great man, of very high rank, he had so little conception of a child's being qualified, by hereditary right, to be possessed of such a dignity, that he gave a look of surprise, and laying down his pencil, exclaimed, that he could not venture to describe him in that manner, for the Emperor knew very well how to distinguish a great man from a boy.

The penal code of China is an interesting subject. If we go upon the principle of judging the tree by its fruits, and look at this code in connexion with its results, we shall be compelled to allow that it is wisely framed and efficiently administered. It is lucidly arranged under six principal divisions, corresponding to the six boards above described. It is not needful to enumerate the several heads of chapters embraced in these divisions. The principal defects of the code, in the opinion of Mr. Davis, are, 1. A constant meddling with those relative duties which had better be left to other sanctions than positive laws; 2. A minute attention to trifles, contrary to the European maxim, *de minimis non curat lex*; and 3. An occasional indulgence in those vague generalities, by which the benefits of a written code are in a great measure annulled. A prominent feature of the Chinese criminal law is the marked and unrelenting severity with which it punishes treason, not only in the person of the traitor, but in those of his unoffending offspring, even the suckling at the breast. The whole are cut off at one fell blow. It is impossible to read the recital of some of these punishments, so abhorrent to humanity and justice, without a sentiment of indignation as well as of sympathy.

“The most common instrument of punishment is the bamboo, whose dimensions are exactly defined. The number of blows, attached *gradatim* with such precision to every individual offence, answers the purpose of

a scale or measurement of the degrees of crime ; and this punishment being often commutable for fine or otherwise, the apparent quantity of flagellation is of course greater than the real. The next punishment is the *kea*, or can-gue, which has been called the wooden collar, being a species of walking pillory, in which the prisoner is paraded, with his offence inscribed. It is sometimes worn for a month together, and as the hand cannot be put to the mouth, the wearer must be fed by others."* After this comes banishment to some place in China, and then exile beyond the Chinese frontier, either for a term of years or for life. There are three kinds of capital punishment,—strangulation, decollation, and, for treason, *ling-chy*, "a disgraceful and lingering death," styled by Europeans, *cutting into ten thousand pieces*. A debtor who does not "pay up," after the expiration of a certain-specified period, becomes liable to the bamboo.

We will close this very imperfect notice of the Chinese criminal law, with the following testimony of an able writer in the *Edinburgh Review*. He says:—"The most remarkable thing in this code is its great reasonableness, clearness, and consistency; the business-like brevity and directness of the various provisions, and the plainness and moderation of the language in which they are expressed. It is a clear, concise, and distinct series of enactments, savouring throughout of practical judgment and European good sense. When we turn from the ravings of the *Zendavesta*, or the *Puranas*, to the tone of sense and of business of this Chinese collection, we seem to be passing from darkness to light—from the drivellings of dotage to the exercise of an improved understanding: and, redundant and minute as these laws are in many

* Davis.

particulars, we scarcely know any European code that is at once so copious and so consistent, or that is nearly so free from intricacy, bigotry and fiction."

It is generally supposed that the Chinese claim to have authentic annals extending back to a date anterior to the period usually assigned to the creation of the world. This, however, is an erroneous supposition. It is true that they have a fabulous history which pretends to relate events occurring we know not how many thousand ages ago; but intelligent Chinese scholars consider and admit this to be a pure invention. They claim, indeed, a high antiquity, and there can be no doubt that the claim is well founded. It is probable, that Alexander might have spared his tears, and saved himself the perpetration of an egregious folly, had he known that, far beyond the Ganges, there lay an empire vaster and mightier than any with whose power he had grappled;—an empire flourishing in the arts of civilized life, and destined to survive, in a green and vigorous old age, long after the last vestiges of his ill-gotten power had disappeared from the earth.

A full development of the causes which have given strength and stability to the Chinese empire, which have matured and perpetuated its institutions, would be an interesting and instructive labour. We cannot pretend to attempt it, but may, in passing, throw out a few hints upon the subject. There can be no doubt, that the sea and the mountain barriers by which China is surrounded, the unwarlike character of her neighbours, her almost total isolation from the rest of the world, her vigilant police, the eligibility of all classes to the trusts and dignities of office, and the rigid system of responsibility enforced upon her officers, have all had their share in the result. But these causes are insufficient to explain the phenomenon. The most powerful agent, beyond all ques-

tion, is the education of her people. We speak here not so much of the education received in schools, as of that which consists in an early, constant, vigorous, and efficient *training* of the disposition, manners, judgment, and habits both of thought and conduct. This most efficient department of education is almost wholly overlooked and neglected by us; but it seems to be well understood and faithfully attended to by the Chinese. With us, *instruction* is the chief part of education, with them *training*; let the wise judge between the wisdom of the two methods. The sentiments held to be appropriate to man in society, are imbibed with the milk of infancy, and iterated and reiterated through the whole of subsequent life; the manners considered becoming in adults, are sedulously imparted in childhood; the habits regarded as conducive to individual advancement, social happiness, and national repose and prosperity, are cultivated with the utmost diligence; and, in short, the whole channel of thought and feeling for each generation, is scooped out by that which preceded it, and the stream always fills but rarely overflows its embankments. The greatest pains are taken to acquaint the people with their personal and political duties, wherein they again set us an example worthy of imitation. "Our rights," is a phrase in every body's mouth, but *our duties* engage but a comparatively small share of our thoughts. Volumes are written on the former where pages are on the latter. The sixteen discourses of the Emperor Yong-tching, on the sixteen sacred institutes of Kang-hy, the most accomplished and virtuous of Chinese sovereigns, are read twice every moon to the whole empire. We subjoin the texts of these discourses as curious, and at the same time highly illustrative of Chinese character.

1. "Be strenuous in filial piety and fraternal respect,

that you may thus duly perform the social duties.—2. Be firmly attached to your kindred and parentage, that your union and concord may be conspicuous.—3. Agree with your countrymen and neighbours, in order that disputes and litigation may be prevented.—4. Attend to your farms and mulberry trees, that you may have sufficient food and clothing.—5. Observe moderation and economy, that your property may not be wasted.—6. Extend your schools of instruction, that learning may be duly cultivated.—7. Reject all false doctrines, in order that you may duly honour true learning.—8. Declare the laws and their penalties, for a warning to the foolish and ignorant.—9. Let humility and propriety of behaviour be duly manifested, for the preservation of good habits and laudable customs.—10. Attend each to your proper employments, that the people may be fixed in their purposes.—11. Attend to the education of youth, in order to guard them from doing evil.—12. Abstain from false accusing, that the good and honest may be in safety.—13. Dissuade from the concealment of deserters, that others be not involved in their guilt.—14. Duly pay your taxes and customs, to spare the necessity of enforcing them.—15. Let the tithings and hundreds unite, for the suppression of thieves and robbers.—16. Reconcile animosities, that your lives be not lightly hazarded.”

The discourses founded on these excellent maxims are clear, direct, and simple in their style, and are characterized by nervous thought and practical sense. They might be taken as a model for didactic compositions. The imperial pen deals summarily and rather cavalierly with the ministers of the Buddhist and Taou sects. We offer a few specimens from the “Book of Sacred Instructions.” The curious will find them interesting.

“This filial piety is a doctrine from Heaven, the con-

summation of earthly justice, the grand principle of action among mankind. The man who knows not piety to parents, can surely not have considered the affectionate hearts of parents towards their children. When still infants in arms, hungry, they could not feed themselves; cold, they could not clothe themselves; but they had then parents who watched the sounds of their voice, and studied the traits of their countenance; who were joyful when they smiled; afflicted when they wept; who followed them, step by step, when they moved; who, when they were sick or in pain, refused food and sleep on their account. Thus were they nursed and educated until they grew up to manhood.”—“Formerly, in the family of Chang-kung-ze, nine generations lived together under the same roof. In the family of Chang-she of Kiang-cheu seven hundred partook of the same daily repast. Thus ought all those who are of the same name to bear in remembrance their common ancestry and parentage.”—“Economy should, therefore, be held in estimation. A store is like a stream of water, and moderation and economy are like the dams which confine it. If the course of the water is not stopped by the dam, the water will be constantly running out, and the channel at length will be dry. If the use of the store is not restricted by moderation and economy, it will be consumed without stint, and at length will be wholly exhausted.”—“Wisdom should precede, and letters follow.”—“He who pretends to profound learning, without regarding first himself, and his own duties; fame indeed he may acquire, but when he is examined, he will be found to possess no solidity.”—“These wandering and mendicant sectaries* are glad

* The Taou and Buddhist priests.

to disguise their views, because of the corruption of their practices. Their chief pursuit is to diffuse false auguries, and omens of good and bad fortune; and they thus make a livelihood by the sale of their idle tales and vain predictions. At first, they go no farther than to delude the people out of their money, to enrich themselves; but, by degrees, they lead the people of both sexes to meet indecorously together; and burning incense, they initiate them into their sect.—Husbandmen and artisans desert their respective callings, and flock after these vain and deceitful talkers.”

Such, then, are the constitution, laws, and education of China. The conclusion of the whole matter, the grand results secured, are a stable throne; a country enjoying an extraordinary degree of internal quiet; a population mild, peaceful, obedient, cheerful, and industrious; and a perpetuity of national existence unequalled in the world's history.

The population of China has been variously estimated. Lord Macartney states the number of inhabitants at 333,000,000; Dr. Morrison's son at 360,000,000. It is well known that the learned doctor's own estimate was only 150,000,000, but he stated to Mr. Dunn, two years before his death, that he was then convinced that the highest number ever given did not exceed the true one. Wherever the truth may lie, it is certain that every part of the Empire teems with life. The whole policy of the government, and all the tendencies of the Empire, that can at all bear upon the matter, are in favour of multiplication. Children are obliged to provide for the old age of their parents; and the want of offspring, who may pay the customary honours at the family tombs and in the hall of ancestors, is considered the most grievous of calamities. These considerations are vigorous stimulants to marriage,

and, coming in aid of the natural instincts of the race, leave fewer bachelors and maids in China than in any other country on the globe. The owners of slaves, who do not procure husbands for their females, are liable to prosecution. Three generations, and more, often live under the same roof, and eat at the same board ; a system of *clubbing*, which, by diminishing the expenses of living, tends strongly to the increase of population. Again, the laws of the Empire, and all the prejudices and sentiments of the people, are against emigration, which prevents that drainage by means of which other civilized and trading nations are relieved of their surplus inhabitants.

The government of so extensive an Empire, swarming with its hundreds of millions, must be an expensive affair. Du Halde, apparently, however, without the means of exact accuracy, sets down the total expenses of the imperial government in the round sum of 200,000,000 taels, or considerably over \$250,000,000 ; of which only 40,000,000 reach Peking, the balance being expended in the provinces. The sources whence these moneys come are, a land tax, for which the land-owners, and not the tenants, are responsible ; a tax on salt, which is a government monopoly ; certain revenues derived from tea and alum, which are also monopolies to a limited extent ; taxes on the transit of goods within the Empire ; and customs on imports and exports. The government at this moment appears to be hard pressed for means, and the difficulty of fixing upon modes of increasing the revenue, is a pretty clear indication that there are practical checks to the exercise of imperial authority, which it is not thought prudent to disregard.

In whatever else a difference of opinion may exist respecting the Chinese, all must agree that they are an original people. Their marked peculiarities in manners

and customs, the frame-work and administration of their government, the idiosyncrasy of their education and educational institutions, and their modes and implements of agricultural and mechanical labour,—all proclaim their originality beyond doubt or cavil. Whoever attentively examines the immense Collection of Chinese Curiosities, of which we have given but a comparatively meagre sketch, will need no further proof of the ingenuity of the Chinese in arts and manufactures. In several branches of labour, both agricultural and mechanical, which evidently originated with themselves, they have never been surpassed; and in some, they are unequalled by any other people. Without any claims to be considered a scientific nation, the various contrivances by which they economize labour, and force nature to become their handmaid, are many of them equally simple, ingenious, and efficient.

The three inventions and discoveries which, in their results, have contributed more powerfully than all other causes combined to give to modern society its peculiar form and fashioning, and which are destined, instrumentally, to carry forward, to its utmost limit of perfection, the civilization of the human race, first started into being in the Celestial Empire; and, whatever mortification the statement may inflict upon our vanity, there is much reason to suppose that those who, throughout Christendom, are generally considered as the inventors of the art of printing, the composition of gunpowder, and the magnetic needle and mariner's compass, received their first promptings, and had their genius quickened into activity, by information flowing, through different channels, from the springs of Eastern Asia.

XXXIV. *Our Trade with China.*

The ancients may be said to have had no knowledge of China; for, though a few scattered gleams appear to have reached them from that remote region, and one or two feeble efforts were made to obtain information concerning its inhabitants, they were not sufficient to produce any practical results. Yet, when Rome was still an infant, and the Grecian philosophy among the things to be, China had produced a sage, second only, in the long catalogue of heathen philosophers, to the illustrious and pure minded Socrates.

Some Nestorians appear to have introduced Christianity into China, in the year 635, but the world is indebted to them for no account of the country, either in its physical or moral aspects. Two Arabians, in the ninth century, visited and described it with considerable fulness. Much contained in their itineraries is applicable to the Chinese of the present day. Commercial relations of some importance existed then, and subsequently, between China and Arabia. The Chinese appear to have sought, in those early ages, commercial *liaisons* with several of the neighbouring nations. Carpini, the first Catholic missionary to China, was sent thither in 1246. He was kindly received, and sent back with a friendly letter. Another missionary was sent in 1253, who met with a like reception. About the same time, the two Polos, Nicholas and Matthew, reached the court of the Mongol conqueror, Coblai Khan, by whom they were most graciously received, and, at their departure, invited to return. They accordingly, in 1274, went back, taking young Marco with them. This young man became a great favourite with the Khan, and resided at his court

seventeen years. He was the first European who gave the world an account of China. His book was long considered little more than a pleasant romance, but has since been proven to be remarkably faithful and accurate. Its glowing pictures kindled the imagination of the young Columbus, and fed for years his soaring hopes. The pen of the noble Venetian did much to nurse that lofty enthusiasm and indomitable perseverance, which at length revealed to Europe, not indeed a new passage to the rich empire of Cathay, but a NEW WORLD, the destined refuge of the oppressed of every clime, designed by Providence to become the theatre of new and sublime experiments in government, where human nature, relieved from the pressure imposed upon it by the abuses of ancient dynasties, might start afresh, with unimpeded and elastic step, on the race of improvement. May the same Almighty arm that shielded from a thousand dangers the leading actor in the opening scene of this great drama, continue, through coming ages, to spread the ægis of its protection over these broad domains, and thus cause the fulfilment of the prophecy of the rapt bard, who sang,

“Time’s noblest empire is the last.”

The next Catholic missionary to China was Corvino. He went to Peking, was kindly received by the Emperor, built a church by imperial permission, and baptized several thousand converts. The missions continued to flourish, and the missionaries were unmolested in their labours, till they began to meddle with the government, and thus became politically obnoxious.

The Portuguese were the first Europeans who traded to China. They made their appearance there early in the sixteenth century. They were followed by the

Spaniards, Dutch, French, &c. The Russians have an over-land commerce with China, but are not allowed to use ships. Their dealings are restricted to the frontier station at Kiackta, in Tartary. The earliest attempt made by the English to establish a trade with China, was under Elizabeth, in 1596. The three ships, fitted out for this purpose, were all wrecked on their outward voyage. About forty years later, a somewhat more successful effort was made by a fleet under the command of Capt. Weddel; but the main object was defeated through the jealousy and misrepresentations of the "Portugals." Numerous attempts followed, with various success; but it was not until the beginning of the last century that permission was obtained for establishing a factory, and the trade fixed upon a permanent basis.

The first American vessel that went on a trading voyage to China, sailed from New York, in 1784; but so rapidly did the trade, thus opened, increase, that in 1789, there were fifteen American vessels at Canton; a larger number than from any other country, except Great Britain. During twenty-eight years, between 1805 and 1833 inclusive, the whole number of arrivals of American vessels at the port of Canton, was 896, giving an annual average of 32. The total estimated measurement tonnage of these vessels was 500,000, averaging, therefore, 17,857 per annum. The entire value of the China trade, during the abovementioned period, may be stated, in round numbers, at \$150,000,000, or over five millions and a quarter yearly. Rather more than a hundred millions of this sum have been paid in dollars and bills of exchange. The bulk of the trade is in teas. Of these, twelve kinds are known to the foreign commerce, six of black, and as many of green. A great variety of other articles enter into the trade, but they form a compara-

tively unimportant part of it. Opium is the chief import into China.

Mr. Bridgman in his "Description of Canton," estimates the whole number of vessels employed in the China trade, belong to all the different nations, at 140. "But the trade," he adds, "has always been carried on under circumstances peculiar to itself. It is secured by no commercial treaties; it is regulated by no stipulated rules. Mandates and edicts not a few there are on record; but they all emanate from one party: still the trade lives, and, by that imperial favour which extends to the 'four seas,' flourishes and enjoys no small degree of protection."

The foreign commerce with China, the land trade carried on by the Russians alone excepted, is restricted to the port of Canton, and is conducted, so far as the Chinese themselves are concerned, by a body of licensed traders, called "Hong merchants." This body is called the Co-hong, and its members pay roundly for the privilege of entering it. It is not a joint stock company; each Hong enjoys his individual gains, yet the whole Co-hong is made responsible for the debts of every member, so far as they consist of government dues and obligations to foreigners. These merchants generally amass large fortunes, and live like princes. Houqua, the present head of the Co-hong, is supposed to be the richest commoner in the world. The wealth of Girard was small in comparison with that which he possesses. His annual expenses exceed half a million of dollars. There are very few of the English nobility, rich as they are, who have a rent-roll equal to this.

The *factories*, as the warehouses and residences of the foreign merchants are called, are built on a plot of ground, in part reclaimed from the river, having not more than

660 feet of frontage, with about 1000 feet of depth. Within these narrow limits is conducted the whole foreign trade of the Celestial Empire, amounting to from \$30,000,000 to \$40,000,000 annually. The factories are all of granite or brick, and present a handsome and substantial front. The ground on which they stand, as also most of the buildings themselves, are owned by the Hong-merchants.

We have now filled the space which, at the outset, we proposed in our own mind as the limit of our labour. We have left unsaid much that we would gladly have introduced, in further illustration of the peculiar characteristics of this unique and interesting race. The Chinese have been, repeatedly, denounced in terms savouring little of Christian forbearance and charity. In their business transactions, they have been presented to our imagination as a nation of cheats; in their bearing towards foreigners, as scornful and repulsive to the last degree of supercilious self-complacency; and in their own social relations, as bereft of every noble sentiment and generous sympathy. The policy, especially, of excluding foreign traders from all but a single port of the Empire, has been made the subject of the most acrimonious denunciations. Far be it from us to enter the lists in defence of this policy; nor will we take up the proffered gauntlet on the general question of Chinese respectability and worth. But truth and justice are suitors at the bar, and demand a few words in explanation of one or two points, which seem not to be generally understood. We have already seen that this people, at an early day, sought commercial connexions with various of the neighbouring nations; that the Arabians traded freely with them, wherever they pleased; that the earliest European visitors were received with marked kindness, and treated with extraordinary

hospitality; and that the Catholic missionaries had free admission to all parts, and made and baptized converts without let or hindrance. These zealous and able sectaries were frequently promoted to the highest dignities of the Empire. They founded churches at their will; and hundreds of thousands of Chinese were, nominally at least, through their exertions, converted to the Christian faith. They continued in favour till they indiscreetly began to tamper with government affairs, and attempted to undermine the ancient institutions of the realm. No restrictions of place were imposed upon those western merchants who first frequented the shores of China. Every port was open to their enterprise, and they were not required to confine their dealings to any defined spot or particular class of merchants. But the burning jealousies and fierce wranglings perpetually kept up between the subjects of the different European governments that sought to share in the rich gains of the China trade, roused the suspicions of the Chinese, and inspired no very favourable opinion of their character. The abominable arts to which the foreigners, under the stings of a base cupidity, resorted to injure each other, would seem almost to justify the epithet *Fanquis*, or "foreign demons," applied to them by the natives. These circumstances, together with various positive abuses of the liberties of trade at first freely granted, caused the government to commence at length the work of abridging the privileges of the foreigners, and the result appears in the rigid system of restrictions now in force.

If European and American traders may fairly blame the illiberality of the Chinese, these have certainly just ground of complaint against the former, in the illegal practices to which their cupidity prompts them. Fifteen to twenty millions worth of opium is, in defiance of the

laws and known wishes of the government, every year emptied upon the shores of China by Christian merchants! Alas for missionary effort, so long as the grasping avarice of the countries whence the missionaries go, sets at nought every Christian obligation before the very eyes of the people, whom it is sought to convert! Most devoutly do we long for the auspicious day, when the pure religion, that distilled from the heart and was embodied in the life of Jesus, shall shed its sacred influences on every human being; but, in our inmost soul, we believe it will not come, till the principles of that religion shall take a firmer hold upon the affections of those who profess to receive it, and rear a mightier embankment around their sordid and stormy passions. When the missionary shall find an auxiliary in the stainless life of every compatriot who visits the scene of his labours for purposes of pleasure or of gain,—when he can point not only to the pure maxims and sublime doctrines proclaimed by the Founder of his faith, but to the clustering graces that adorn its professors,—then indeed will the day dawn, and the day-star of the millenium arise upon the world!

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EXTENSIVE VIEW OF THE CENTRAL FLOWERY NATIONS.

中言辭酬世堪為偽
 華大觀
 眸子於人是莫良



WORDS MAY DECEIVE,

BUT THE EYE CANNOT PLAY THE ROGUE.



EXTENSIVE VIEW OF THE CENTRAL FLOWERY NATION.

中言辭酬世堪為偽
觀眸子於人是莫良

GUIDE
TO, OR
DESCRIPTIVE
CATALOGUE
OF THE
CHINESE
MUSEUM,
IN THE
MARLBORO' CHAPEL,
BOSTON,
With Miscellaneous Remarks upon the
Government, History, Religions, Literature,
Agriculture, Arts, Trades, Manners and
Customs of the CHINESE.
BY JOHN R. PETERS, JR.
To be had only at the Museum.
BOSTON:
1845.
EASTBURN'S PRESS.

BUT THE EYE CANNOT PLAY THE ROGUE.

WORDS MAY DECEIVE,

INTRODUCTION.

WITHIN a few years past, attention has been particularly directed towards China, by her war with England, and since the conclusion of that war, the United States and other nations have hastened to make treaties with the Celestial Empire, by which, to put themselves on a footing with the most favored. The zeal and enterprise of individuals have also been awakened. Christian communities are adding to the number of their Missionaries among this nation of idolaters, and merchants are flocking to the shores of China in pursuit of gain. Many excellent works have been written on China, but in this reading age, books, periodicals and newspapers have become so multiplied, that sight, as well as description is necessary to make a lasting impression upon the mind. As information is now eagerly sought after, concerning China and its hundreds of millions of inhabitants, this collection and the accompanying guide have been made to furnish it. The collection was formed without reference to labor or expense, and with the aid of Chinese, and of the American Missionaries, who have resided a long time in the country, and who are well acquainted with the language, manners and customs of this curious people. In making the guide, the best works on the subject

have been consulted, and in most instances the information derived from them is presented in a condensed form. Among the works used, may be mentioned the Chinese Repository, Dr. Bridgman's Chrestomathy, and the works of Medhurst, Davis, Barrow, Staunton, Timkowski, Kidd, and Gutzlaff, as the principal ones to which this work is indebted.

JOHN R. PETERS, JR.

August 15, 1845.

*General view of the entrance and interior of the
Museum.*

THE entrance to the Chinese Museum, as fitted up in the large hall in the Marlboro' Chapel, is made to represent the entrance to a Chinese house or temple. Across the whole front, above the door-way, extends a beautiful carved, lacquered and gilt cornice, called by the Chinese, "Um-Yum." Beneath this, in the centre, is suspended the "Tsoi-moon" or "Lucky door," a fanciful shaped frame divided in panels, richly carved and finished with gold and lacquer. On either side of the "Tsoi-moon" is suspended an enormous lantern covered with paintings of the Chinese dragon. Over the door is an inscription in large, golden characters, reading from right to left as follows: "Choong-wa-tie-Koon," or in English, "An extensive view of the central flowery nation." On the sides of the door are suspended two tablets with the following characters upon them, reading downwards and beginning with the one on the right, viz: "Een-tsze-chaow-shy-hum-wy-gni." "Mow-tsze-eeu-yon-she-maw-laaung." A Chinese aphorism. A free translation of which is, "Words may deceive, but the eye cannot play the rogue."

By turning to the left in ascending the stairway, the visitor will find the cases numbered around the room in regular order as in the catalogue, the small cases being numbered last.

As much of this large collection as the hall, which is one hundred feet deep by seventy feet wide, will accommodate, has been arranged. The two sides, the extreme end and the middle, are occupied by large cases, which,

with the exception of one, contain groups of figures of the full size of life, likenesses of individual Chinese, dressed in the costumes appropriate to the situations and employments in which they are represented. Two of the cases are fac similes of occupied rooms, completely, but differently furnished, in the houses of a wealthy person. Another case is a complete representation of a Chinese store with the merchant, his assistants, a purchaser, &c.

Between the large middle and side cases, many smaller ones are arranged, containing models of houses, bridges, vessels, &c., and others containing an immense number of specimens of Chinese arts and manufacture, articles esteemed curiosities by the Chinese themselves, beautiful specimens of their curious and wonderful art of carving in ivory, sandal wood, tortoise shell, stone, &c. Also many articles of food peculiar to them, as birds' nests, sea slugs, sharks' fins and others.

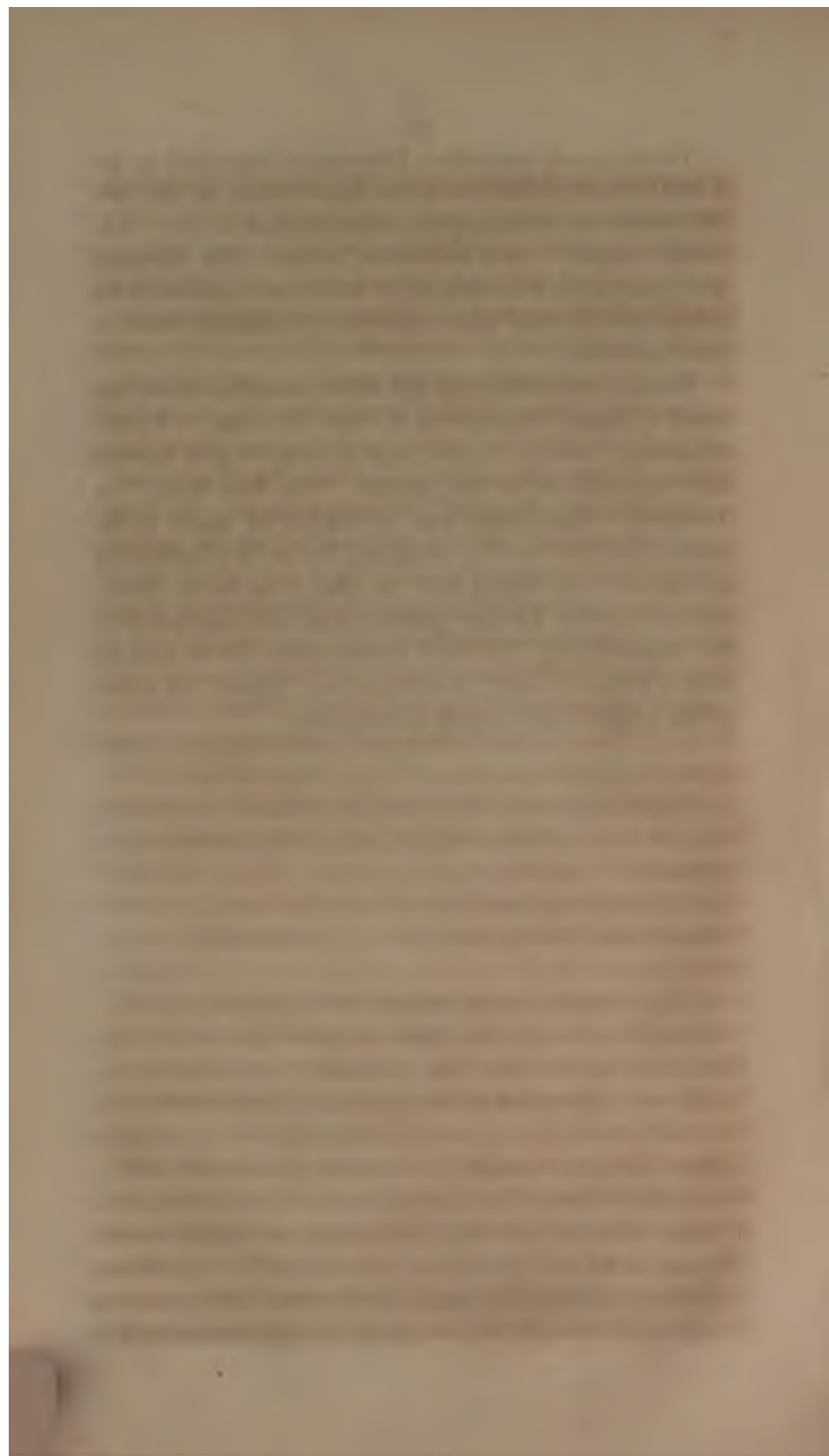
The end of the room at the entrance is covered with a large and beautiful collection of Chinese paintings in oil and water colors, consisting of landscapes, portraits of Mandarins, and Hong merchants, views of the different processes of manufacturing porcelain, silk and cotton, raising and curing tea and rice, and a great variety of others.

The ceiling is covered with a great number of lanterns suspended from it, many of them of beautiful construction and materials, and others, the forms of which could hardly originate in any other than the distorted fancy of a Chinese.

The Museum is exclusively Chinese, collected from all parts of the Empire, and with the aid of the descriptive catalogue or guide will give the visitor a better knowledge of this curious people than can be acquired by reading the most faithful descriptions alone, or even by a transient visit to China.

There is only one other Museum of this kind in the world ; which is that brought from China, by the late Mr. Dunn, of Philadelphia, who resided in the " Celestial Empire" for a number of years. His Museum was opened in Philadelphia in 1839, and exhibited for a few months and then removed to London, where it now remains.

To make the Museum still more attractive there are three Chinese attached to it, one of whom "T'sow-Chaoong," speaks English, and is ready to give visitors any information in his power. "Le-Kaw-hing," or Professor "Kaw-hing" was a teacher of music in his native land, but having acquired the habit of smoking opium and not being able to give it up while there, left his country for that purpose and has succeeded in his undertaking. He will occasionally favor visitors with a Chinese song, accompanying himself on some of his original and curious instruments.



CASE I.

- No. 1. *The Emperor Taou Kwang, (reasons glory.)*
2. *Mandarin of the first rank.*
3. *Mandarin of the second rank.*
4. *Mandarin of the third rank.*
5. *Mandarin of the fourth rank.*
6. *Military Mandarin of the fifth rank.*
7. *Military Mandarin of the sixth rank.*
Magnificent embroidered satin screen suspended on the wall.
View of the great wall of China through the doorway on the right.
View on the left of part of one of the ancient Imperial palaces on the island of Tseaou-shan in the Yang-tsz-Keang near Nanking.

THIS case contains a figure of the Emperor, six Mandarins of the highest grades, and a beautiful embroidered red satin screen.

The figures are clothed in the splendidly embroidered satin state dresses worn only at court or upon the most solemn occasions.

In the head of His Imperial Majesty we have an admirable likeness of His High Commissioner Keying, who is said to bear a strong resemblance to him, and has had the honor to negotiate all the late treaties made by the Celestial Empire with foreign nations.

The "Son of Heaven," or "Ten thousand years," as his titles read, clothed in the richest embroidered Imperial yellow, which his subjects may not wear, and seated in the dragon chair of state, upon which a liberal number of heads of this fabulous animal stand conspicuous, has just affixed the vermilion pencil ratifying

the treaty between China and the United States, presented by one of his counsellors.

The four Mandarins standing in front with their heads respectfully covered according to Chinese etiquette, which is the opposite to ours in many respects, are of the four highest grades in the empire; this is also the number of the chief officers of the Imperial Council, two of whom are Tartars and two Chinese, who serve as a communication between the Emperor and the different boards of civil office, revenue, rites, war, &c., having charge of the affairs of the Empire.

The Military Mandarins standing a little in the rear of His Majesty, as body guards, are of the fifth and sixth grades.

Each figure in this case has a string of court beads about the neck, part of which consists of a single string running a short way down the back and terminating in an ornament made of some precious stone set in gold. Peacocks feathers, which are also badges of rank, are fastened to the knobs of their caps and hang down behind, and the usual accompaniments of rank and wealth are seen at their sides, consisting of embroidered fan cases and small bags for containing areca nut and tobacco. A great part of the embroidery upon the dresses of most of the figures in this case is concealed by the "*Makwa*" "riding coat," or the upper garment.

The splendid screen suspended at the back of this case, together with that of No. 2, are supposed to have been taken at the north during the war with Great Britain, and were presents to two aged persons from the officers of the districts in which they resided. They are made of beautiful materials, and the elegant writing and rich embroidery upon them, done in gold thread and floss silk, show that no labor or expense were spared in making them every way worthy of the donors and those they intended to honor. A translation of one of

them has been deemed sufficient, and will be found in the description of figures, &c. in No. 2.

The Chinese divide their civil and military officers into nine ranks, distinguishable by balls or knobs, upon the apex of their conical caps, of different colors and substances, and square pieces of embroidery upon the the breasts and backs of their dresses, representing a bird for a civil and a beast for a military officer. The indication of the first rank is a ball or knob of red precious stone, the second red coral, the third blue, the fourth dark blue or purple, the fifth chrystal, the sixth opaque white, and the seventh, eighth and ninth, by gold or gilt ones, distinguished by being flowered or plain. Nobility in China is only hereditary in the family and connexions of the Emperor, and extends to all his relations descended from the same ancestors; all those of his mother and grandmother within four degrees; and lastly all those of the consort of the crown prince within two degrees. These are styled princes, are of different degrees of rank, distinguished by the colors of their girdles, are obliged to reside within the precincts of the Imperial city, and receive pensions from the Emperor for their support. They appear to possess little or no influence, and are not treated with much respect by the official nobility, who consist of those possessing the first rank in the Empire, those of the second who are employed in any official capacity, and those of the third, whose office confers any civil or military command. The five titles are kang, how, pih, tsze, and nan, which are equivalent to duke, count, baron, baronet, and knight. The two last are of inferior consequence, while the first three take precedence of those standing in the first of the nine ranks without these titles.

“ The chief source of rank and consideration in China is certainly cultivated talent; and whatever may be the

character of the learning on which it is exercised, this at least is a more legitimate as well as more beneficial object of respect than the vulgar pretensions of wealth and fashion, or the accidental one of mere birth."

"Wealth alone though it has of course some necessary influence, is looked upon with less respect comparatively, than perhaps in any other country. The choice of official persons, who form the real aristocracy of the country, is guided, with a very few exceptions, by the possession of educated talent; and the country is therefore as ably ruled as it could be under the circumstances."

"All real rank of consequence being determined by talent, the test of this is afforded at the public examinations. These are open to the poorest persons; and only some classes, as menial servants, comedians, and the lowest agents of the police, are excluded. The literary degrees to be acquired are four, viz: "sew-tsae" talent flowering, "keu-jin" elevated persons, "tsin-tse" advanced scholars, and "han-lin" ascended to the top of the trees. The examinations for the first two degrees are held in the districts and principal cities of the provinces, and the third and fourth triennially in the capital, the latter being in the presence of the Emperor himself. To pass the examination it is not necessary for the candidates to explore the realms of nature. Geography, astronomy, chemistry, anatomy, and mechanics are little known, and the celestials are still ignorant of the laws of electricity, galvanism, and magnetism, the theories of light, heat, and sound, the use of gas for illumination and the giant powers of steam. The highest excellence consists in closely imitating the ancients who are their paragons of excellence, and to attempt to surpass them in virtue or intelligence would be the height of presumption. The sacred four books and five classics, compiled by the Chinese sage, Con-

fucius, and his disciples ages ago, are the text-books of the student of the present day. A perfect knowledge of these with the authorized commentaries upon them, with a thorough acquaintance with the history of China from the earliest antiquity is what is required of them. The chief excellency of their essays for examination consists in introducing as many quotations as possible, and the farther they go back, for recondite and unusual expressions, the better ; but they are deprived of every scrap of writing, and are expected to carry their library, to use their own phrases, in their stomachs, that they may bring forth their literary stores as occasion requires."

"This knowledge can only be acquired by great application and perseverance. The first five or six years at school are spent in committing the canonical books to memory ; another six years are required to supply them with phrases for a good style ; and an additional number of years, spent in incessant toil, are needed to insure success. Long before the break of day, the Chinese student may be heard chaunting the sacred books ; and till late at night the same task is continued. They tell of one, who, fearing the task assigned him was too hard, gave up his books in despair ; and was returning to a manual employment, when he saw an old woman rubbing a crowbar on a stone ; on asking her the reason, she replied that she was in want of a needle, and thought that she would rub down the crowbar till she got it small enough. The patience of the aged female provoked him to make another attempt, and he succeeded in attaining to the highest rank in the empire."

"The stimulus given to energetic perseverance by making the highest offices attainable by nearly all classes, is immense, and the effect, in encouraging learning, incalculable. All persons acquire some knowledge of letters ; and learning, such as it is, is more

common in China, than in any other part of the world. Six poor brethren will frequently agree to labor hard, to support the seventh at his books ; with the hope that should he succeed, and acquire office, he may throw a protecting influence over his family, and reward them for their toil. Others persevere to the decline of life, in the pursuit of literary fame ; and old men of eighty, have been known to die, of sheer excitement and exhaustion, in the examination halls. In short, difficulties vanish before them, and they cheer each other on, with verses like the following :—

“ Men have dug through mountains, to cut a channel for the sea ;
 “ And have melted the very stones, to repair the southern skies ;
 “ Under the whole heaven, there is nothing difficult,
 “ It is only that men's minds are not determined.”

Out of about 10,000 candidates, who enter the lists for the third degree, 300 only are selected, and become immediately eligible to office. The first post to which they are appointed, is the superintendency of a district, and there is not a magistrate throughout the Empire who has not attained the degree referred to. At the fourth and last examination, which is very rigorous, a small number are chosen from the 300 who attain the third degree, to enter the Han-lin-yuen or National Institute, the numbers of which are considered the élite of the country and from amongst them the highest officers of the state are generally selected.

Nominal rank and titles, with the privilege of wearing the dress and distinctive badges of mandarins, may be purchased, for large sums, at any time, the only advantages being the gratification of personal vanity and exemption from summary infliction of the bamboo. But offices are to be had at times, by making liberal subscriptions to the wants of government. A son of Howqua, (the richest of the Hong merchants, who died a few months since) was created a Keujin, in 1831,

for subscribing 36,000 taels, (about 50,000 dollars) to repair the dikes of a portion of Canton River, injured by an inundation; and another son, or his father in his name, contributed 100,000 taels (about 140,000 dollars) towards the war in Tartary. This liberal donation his majesty did him "the favor graciously to accept" and conferred upon the son the rank and title of "Director of the Salt Monopoly."

The practice of disposing of office is strongly reprobated by the Chinese, who justly consider the literary institution the glory of their country.

The Emperor is distinguished from his officers, by his yellow dress, upon which the imperial dragon is wrought in gold, and a pearl of great value adorning his cap. He is called the father of his people and is supreme ruler of the lives and fortunes of about four hundred millions of the human family or more than one third of the inhabitants of the globe. "He is held to be the vicegerent of Heaven, especially chosen to govern all nations; and is supreme in everything, holding at once the highest legislative and executive powers, without limitation or control. He is, hence, entitled Tien-tsze, the son of Heaven; and is clothed with most of the prerogatives of deity. From him emanate all power and authority; the whole earth it is ignorantly supposed (and it is the policy of such as are better informed to perpetuate the ignorant notion,) is subject to his sway; and from him as the fountain of power, rank, honor, and privilege, all Kings derive their sovereignty over the nations. It is in conformity with these haughty pretensions, that China has ever refused to negotiate with "outside barbarians," until compelled to do so by force stronger than her own.

"The power of the sovereign is absolute, as that of a father over his children; although theoretically, he is under the control of the heavenly decrees (of which

however he is himself interpreter;) and practically, is in a great degree subject to the influence of public opinion, of customs, and of the enactments of his immediate ancestors and predecessors. As his will is law, it would be idle to attempt a specific enumeration of all the prerogatives which belong to him. A statement of a few of the peculiar rights maintained by the crown must suffice. The Emperor is the head of all religion, and is alone privileged to pay adoration to Heaven (or the supreme ruler of the universe.) He is the source of law, and fountain of justice. There can be no appeal from his judgment; and the gift of mercy belongs alone to him. No right can be held in opposition to his pleasure; no claim can be maintained against him; no privilege can protect from his wrath, if it be his will to set aside established rules and customs. He is the main spring of the administration; none can act but under his authority and commission. All the forces and revenues of the Empire are his; and he does with them whatsoever he pleases. He has an indisputed claim upon the services of all his people, and in particular of all males between the ages of 16 and 60; but this is a claim which it is rarely attempted to enforce. In a word the whole Empire is his property."

"The right of succession to the throne is by custom, hereditary in the male line; but it is always in the power of the sovereign to nominate his successor, either from among his own children, or from among any other of his subjects. The successor is frequently nominated during his father's life time, in which case he possesses several exclusive privileges, as crown prince. The duties to be observed by the sovereign, are strictly understood to consist in attention to the moral and political maxims of the ancient philosophers, Confucius and Mencius, and their most celebrated dis-

ciples, as detailed in their far famed works, the Five Classics, and the Four Books.”

It would indeed be strange, if in a country of such vast extent as China, abuses of power did not sometime occur; but a happy, contented, and industrious population is a pretty sure indication that the government is, on the whole, well administered, and proclamations like the following, show that the ‘Son of Heaven,’ notwithstanding the immense power conferred upon him is careful of his reputation amongst his children.

“On the 30th of April, 1819, a hurricane from the south east, brought prodigious quantities of sand from the sea coast to the capital. The whole air looked like a thick yellow mass; at the same time a cloud covered the sun, so that Peking was suddenly involved in darkness; it was impossible to distinguish objects at the distance of a few paces.”

“The philosophy of the Chinese, founded upon their classical books, teaches them that every phenomenon is a presage by which Heaven announces that morals are corrupted, and that the Emperor and his agents must do their utmost to restore their purity. Kia-King desiring to prove his repentance, and to calm the superstitious fears of the Chinese people published on the 1st May, 1819, the following ordinance.

“Yesterday, at three quarters past five o’clock in the afternoon, a south east wind suddenly arose. In a few minutes the air and the inside of the houses were so filled with sand, that it was impossible to distinguish objects without the help of a candle. This event is very extraordinary. Siezed with terror at the bottom of my heart, I passed the night without sleep, endeavoring to divine the cause of the anger of Heaven.

“According to the signs laid down in the great model, to discover perversity, a long continued wind

indicates infatuation. The cause comes from myself, who have probably not been sufficiently vigilant in the acts of my reign, and entrusted the affairs of the Empire to unskilful hands. Perhaps the ignorance of negligent Mandarins has hindered the complaints of the nation from reaching the throne, and the results of a vicious administration have not allowed me to remedy the evils which afflict the people.

“Perhaps there are among the Mandarins of Peking and other cities of China, wicked and unjust men, whose bad conduct has not been known to me. It is the duty of the officers who represent me, to share in my fears caused by the anger of Heaven. Each of them is obliged to acquaint me of everything that passes, not out of self interest, but through zeal alone. If there are faults in the administration, if it is necessary to introduce ameliorations, or to make changes, it is for them to point them out with minuteness and impartiality. If any of my subjects suffer innocently, his complaint should be laid before me, in order that I may do him open justice.

“As for the Mandarins whose administration is injurious to the welfare of the Empire, and who oppress the people—who, having recourse to cunning and artifice, execute one thing and neglect another—who, deviating from the regular mode of business, act only according to circumstances,—it is my will that a detailed report be laid before me respecting the misdeeds of these wicked men. Such representations will be the proof of real zeal for the throne, and I shall derive from them all the advantages to the Empire which are conformable to the commands of heaven. But if advantage should be taken of this to serve private hatred or interest, and to make false accusations through a spirit of revenge and personal animosity, then on the contrary, white becomes black, and truth is mixed with falsehood, and

the orders which I give not only become useless, but increase the blindness of the wicked. In our days the human heart is perverse and corrupted; secret and anonymous accusations are made against honest men, and often cause their ruin, which is sufficient to draw down the anger of heaven. The wind came from the south-east; it must therefore be supposed that rebels unknown to the government are towards the south-east, and that their impunity is the cause of the derangement of the Celestial harmony.

“Full of terror and alarm I think only of examining myself, and endeavoring to amend. I sincerely inquire into every thing. The superior and inferior Mandarins of Peking, as well as those out of the capital, are bound to turn their attention to their own faults, to endeavor with their whole hearts, and with all their strength, to fulfil the duties of the offices entrusted to them. By seconding my intentions they will succeed in strengthening their own virtue, and in preserving the nation in future from the evils which are predicted.”

The present Mautchou tartar dynasty, who style themselves Ta Tsing (great pure,) ascended the throne in 1644, 200 years ago. The reigning Emperor, Taou Kwang, succeeded his father in 1821, and is now sixty-four years old.

The Great Wall of China was constructed by Chi-hwang-te, of the Tsin dynasty, the first universal monarch of China, about two hundred years before the commencement of the Christian era, to keep the Tartar hordes from invading his Empire.

It extends from the Gulf of Pechele in a westerly direction, a distance of more than fifteen hundred miles; descending into the deepest valleys, and ascending the highest mountains, one of which is 5,000 feet above the level of the sea.

At important passes the wall is doubled—it varies in

height according to the nature of the ground. At the point where Lord Macartney passed it, the wall, as examined by Capt. Parish, was found to be a mass of earth supported on each side by walls of large brick, with a stone foundation, and terraced with a platform of square brick.

The total height of the wall, including the parapet of five feet, was 20 feet—the thickness at the base 25 feet, diminishing to 15 feet at the platform. It is flanked with massive towers, or bastions, about 100 yards apart, which are 40 feet square at the base, diminishing to 30 feet at the top.

In building this immense work, the greatest probably ever produced by human labor, and surpassing the sum total of all other works of the kind now in existence, every third man of the Empire was required to work on it, by which means it was completed in five years.

So heavy a tax upon the industry of the people, and the protection afforded by it against the Tartars, until the time of Ghengis Kahn in the thirteenth century, who then overthrew the Chinese Empire, have led the Chinese to call it, “The ruin of one generation and the salvation of thousands.”

The other great work of China is the Imperial Canal, which, like the great wall, stands unrivalled, in point of extent and magnitude of undertaking, by any other work of the kind in the world. Including the rivers in its course, which are used as parts of it, it extends from Tien-tsing, near Peking, to Hang-tcheou-foo, a distance of about 600 geographical miles, and is navigable for the largest vessels; thus rendering the internal commerce of the Empire almost wholly independent of coast navigation. But this is not its only merit, as it renders a vast tract of country, which would otherwise be an irreclaimable swamp, capable of cultivation. It is called by the Chinese, “Yun-ho,” “The river for the

transportation of grain," and "Cha-ho," "The river of flood gates." It was principally constructed by Koblai Khan and his immediate successors, and is said to have employed 30,000 workmen nearly fifty years.

A short distance from Nanking on the Yang-tsz-Keang, rise the picturesque and precipitous rocky islets called "The Three Hills of Kin-Kow" individually called "Kin-shan," "Golden Island;" Pih-koo-shan, and Tseaou-shan. On the latter is situated one of the ancient Imperial Palaces. The island rises from the river with considerable abruptness, and is enclosed by mural cliffs which deny a landing except at the place of debarkation, formed for the purpose of communicating with the Palace, temples, and other buildings upon the rock. The "Yang-tsz-Keang" or "Child of the Ocean," as this noble river is called, is one of the largest rivers in the world, being second only to the Amazon and Mississippi.

CASE II.

No. 8. *The Empress of China seated in a Dragon Chair.*

9. *Lady of a Mandarin of the first rank.*

10. *do. do. do. second rank.*

11. *do. do. do. third do.*

12. *do. do. do. fourth do.*

13. *Female Servant, with pipe.*

Superbly embroidered satin Screen upon the wall.

Two Views; one of a Suite of Rooms in the Palace, and the other of part of the Grounds, attached.

IN this group, the Empress, the first lady on her left, and the last one on her right, as well as the servant,

are Tartars. They, unlike the others, as the observer, will notice, are not adorned with '*Kin-leen*,' or "the golden lilies," as the Chinese poetically call the small feet, from the supposed resemblance of their impressions to the leaves of their favorite lotus, or water lily. This perfection of beauty is confined to the Chinese alone; the Emperor having had the good sense to prohibit by a special edict, his own family, as well as all Tartars from following the Chinese custom. The other two ladies are Chinese; who are distinguished from the Tartar ladies by a slight difference in dress, as well by their small feet; the costume of the Tartar females being very similar to the males, consisting of the same cap and flowing robe, but distinguished by peculiar shoes and the graceful sash, while the dress of Chinese females contain another under dress, and sometimes two, visible below the robe, which is not so long as that worn by Tartars. The first article is a confined looking garment, made of heavy plaits, and the second, loose trowsers, secured at the ankle, and the folds of which hang down so as nearly to conceal the "golden lilies." Their head dresses also differ some from that of the Tartars, as may be noticed. But the costumes of both nations, "though amongst the higher classes, as splendid as the most exquisite silks and embroidery can make them, are always extremely modest; and what we choose to call *dress*, they would regard as lit-short of absolute nudity, and all close fitting to the form as only displaying what it affects to conceal."

The Tartar maid, in this case, is about to present a pipe to the Empress, for she and the rest of her sex indulge in this luxury, as well as the men, the pipe being used by both sexes upon all occasions. The dress of the maid is the same in fashion as that of her more fortunate countrywomen, though of course not as splendid.

When a female is raised to the rank of Empress, the Emperor announces the event to mother earth, to his ancestors, and the ancient sages, and after many minute observances, she is invested with the high dignity of the mother of the country. But notwithstanding she is the consort of the "Son of Heaven," her sphere, like that of the rest of her countrywomen, is very limited. The palace walls and gardens of the Harem are the bounds of the world to her, as well as to the Emperor's concubines, who are said to be numerous, and the principal part of her time is passed in trivial amusements within the "pepper chamber."* She is not even allowed the gratification of setting the fashions for her countrywomen; for the style of her own dress is prescribed by the Board of Rites and Ceremonies at Peking, who are the only setters of fashions in China, regulating the dress of all those connected with the government, and to depart materially from whose ordinances would be a dangerous species of eccentricity.

Once a year, (about November) the Empress accompanied by her principal ladies, sacrifices at the altar of the inventor of the silk manufacture. This appears to be the only state ceremonial, at which she officiates, and when it is concluded, a quantity of mulberry leaves are collected by herself and ladies, to nourish the imperial depot of silk worms. The processes of heating the cocoons in water, winding off the filament, and some others are gone through with during the ceremony, which is intended to encourage the people in the cultivation of the mulberry and rearing of silk worms for the production of silk, the principal

* "According to the Kú Sz' King Lam," says Dr. Bridgman, "in the times of the Hón dynasty, the walls of the Harem were plastered with pepper, from the notion that its pungent properties would dispel or neutralize all noxious vapors in the rooms. From this practice, the phrase is now used to denote the apartments of the Empress in the palace."

part of the manufacture of which devolves upon females.

It is only when the Empress becomes Empress Mother, that much honor is paid her. Then the Emperor performs his daily obeisance before her according to ancient custom and at certain periods of her life, as at fifty, sixty, seventy, &c., particular honors are paid her; especially at the age of sixty, which, being the completion of an entire cycle, is regarded as the greatest occasion. On the present Emperor's mother attaining this age, his imperial majesty issued a proclamation announcing to his people the great event and the observances attendant upon it. It is a curious document, and the translation as given in the Chinese Repository, is as follows.

“The Emperor, who has received from Heaven, in the revolving course of nature, his dominion, hereby published a solemn ordinance.

“Our extensive dominions have enjoyed the utmost prosperity, under the shelter of a glorious and enduring state of felicity. Our exalted race has become most illustrious, under the protection of that honored relative to whom the whole court looks up. To her happiness already unalloyed, the highest degree of felicity has been superadded, causing joy and gladness to every inmate of the six palaces. The grand ceremonies of the occasion shall exceed in splendor the utmost requirements of the ancients in regard to the human relations, calling forth the gratulation of the whole Empire. It is indispensable that the observances of the occasion should be of an exceedingly unusual nature, in order that our reverence for our august parent and care for her, may both be equally and gloriously displayed.

“Her majesty, the great Empress—benign and dignified, universally beneficent, perfectly serene, exten-

sively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded, who in virtue is the equal of the exalted and expansive heavens, and in goodness, of the vast and solid earth—has, within her perfumed palaces, aided the renovating endeavors (of his late majesty) rendering the seasons ever harmonious, and in her maternal court has afforded a bright rule of government, thoroughly disinterested. She has planted for herself a glorious name in all the palace, which she will leave to her descendants; and has imparted her substantial favors to the Empire, making her tender affection universally conspicuous. Hence genial influences abide within the palace of ‘ever-during delight,’ and joy and gratulation meet together in the halls of ‘everlasting spring.’

“In the first month of the present winter occurs the sixtieth anniversary of her majesty’s sacred natal day. At the opening of the happy period, the sun and moon shed their united genial influences on it. When commencing anew the sexagenary cycle, the honor thereof adds increase to her felicity. Looking upwards, and beholding her glory, we repeat our gratulation, and announcing the event to heaven, to earth, to our ancestors, and to the patron gods of the Empire. On the nineteenth day of the tenth moon, in the fifteenth year of Taou Kwang, we will conduct the princes, the nobles, and all the high officers, both civil and military, into the presence of the great Empress, benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded; and we will then present our congratulations on the glad occasion, the anniversary of her natal day. The occasion yields a happiness equal to what is enjoyed by goddesses in heaven; and while announcing it to the gods, and to our people, we will tender to her blessings

unbounded. It is the happy recommencement of the glorious revolution of the cycle, the felicity whereof shall continue long as the reign of reason.

“ At the observance of this solemn occasion, exceedingly great and special favors shall be shown ; the particulars of which and of the ceremonies to be observed are hereinafter enumerated.

“ First. To the tombs of the successive Emperors and Kings, to the temple of the first great teacher, Confucius, to the five lofty mountains, and to the four mighty streams, officers shall be sent to offer sacrifices. Let the rules on the subject be examined and let this be carried into effect.

“ Secondly. All ladies of elevated rank who have attained to the age of sixty years or upwards, from the consorts of the highest princes to the wives of the lowest titular members of the imperial family, from the princesses of the blood to the daughters of the subordinate princes, from the consorts of the Mongol royal chieftains to the wives of their hereditary nobles, as well as the ladies of the great officers of state both Mantchou or Chinese, shall be presented with tokens of favor.

“ Thirdly. Every officer in the metropolis, both civil and military, of every grade, shall be raised in rank one degree.

“ Fourthly. Every officer, whether at court or in the provinces, who is under promise of promotion to a new office, shall be at once invested with the rank of such new office.

“ Fifthly. In regard to every officer who for error in public matters has been degraded in rank, but retained in office, let the appropriate Board, after examination, present a report, requesting that his rank be restored to him.

“ Sixthly. Every military officer of brevet rank shall be advanced to permanent rank.

“Seventhly. Every soldier of the eight banners in Peking shall receive a gift of one month’s pay and rations.

“Eighthly. Every Mantchou soldier who, having formerly borne arms, has been permitted, on account of age or sickness, to live at home, shall receive gracious tokens of favor.

“Ninthly. All soldiers of the eight banners, Mantchou, Chinese, and Mongols, who have attained the ages of seventy, eighty, or ninety years, and all Mongols of the inner tribes, or of the Kalkas, who have attained those ages, shall have gifts conferred on them, differing in relation to their several ages. Those who have attained the age of an hundred years, shall, on presenting a statement thereof, receive money to erect an arch.

“Tenthly. Every one among the military and people (of China Proper), who has attained the age of seventy shall be allowed one person to attend on him free of liability to conscription. Every one who has attained the age of eighty shall receive (also) one piece of silk, ten catties of cotton, one stone weight of rice, and ten catties of flesh. Every one who has attained the age of ninety or of a hundred years, shall receive money, for the erection of an arch.

“Eleventhly. Every perfectly filial son or obedient grandson, every remarkably upright husband, or chaste wife, upon proofs being brought forward of real facts, shall have a monument erected with an inscription, in his or her honor.

“Twelfthly. Of the lower classes of literary graduates, all who have passed good examinations, but without attaining degrees, shall be presented with degrees.

“Thirteenthly. The students of the national college shall have a vacation of one month.

“Fourteenthly. In every case in which the tombs of

the successive emperors and kings, or the temples of the lofty mountains and mighty streams, have fallen into decay, let requests for their repair be sent in.

“Fifteenthly. Let roads and bridges that are in want of repair, in all the provinces, be repaired by the local officers.

“In this manner shall her majesty’s sanctity and virtue be declared, and become a rule and an example, the praise of which shall be like the sun and moon, and shall be ever increasing. Her kindness shall be diffused abroad and extended to all; and all shall rejoice with the joys of music and dancing. Let this be proclaimed to the whole Empire, that all may be made to hear and know it.”

Such ornamental pieces of embroidery and writing as the one at the back of this case and that in No. 1 are called by the Chinese, Shau-Ping, literally, Longevity Screens. They are presented to persons who have attained a virtuous old age and are not intended to be used as screens, but are suspended behind the tablets, upon which the names of the venerated deceased are inscribed, in the Ancestral halls. This one “is made of fine red satin, $14\frac{3}{4}$ feet long, by $9\frac{1}{2}$ feet broad, and is covered with writing and embroidery, the latter in gold thread and floss silk. The writing occupies the middle of the sheet, and is symmetrical and elegant in the extreme. A large dragon’s head adorns the top, beneath which are three sitting figures, emblematic of Longevity, Happiness, and Official Emolument; and on each side are four standing figures representing the eight genii; various devices, as tripods, vases, &c., are interspersed among the figures, giving to the whole a pleasing and tasty appearance.” There are also two narrow strips hanging down from the top upon which the following seal characters are embroidered, viz; “Shaow-peih-lam-shan,” “May your age be like

the southern mountains." The translation which follows, was made for the Chinese Repository, by S. Wells Williams, Esq., one of the conductors and proprietors of that valuable magazine. The inscription is in form of a letter.

Note upon the Longevity Honor, respectfully presented with congratulations to her ladyship, Sun-née-Sié, by imperial favor, elevated to be of the seventh rank of dignity, on her 70th birthday.

"In the year 1802, I was in command of the land and sea forces of Fukien province ; this province is conterminous with Kwángtung. The village Ching belongs to Kwangtung, to the present department of Kiaying, a place which was by the rectitude of the scholar Ching of Náutsé, quite renovated, (and named after him.) Although I was in retirement (literally a gourd hung up to dry,) still the parents of the people, (i. e. the authorities,) in all that region knew me. A subordinate, then under the magistrate of Kiaying chau, was the Táping fansz', now the assistant chifú, Sun Süfáng, who governed that district ; all men were refreshed by his upright rules, nor was there a dissentient voice. His mother, the lady Sié, was the first and only wife of Sun Siunché, the assistant chifú of Lwán chau, and he (her son) brought her from Chekiang into his office, and assiduously and constantly nourished and took care of her with respectful attention.

"It was on the lady Sun attaining the anniversary day of her 7th decennium, that all the gentry wished to imitate the custom usual on such occasions of presenting a Longevity Token, and requested an explanatory notice from me, and also that I would direct the libations ; at the same time sending for my inspection two longevity discourses made when lords Sz', the graduate, and lord Han, the district magistrate, were sixty years old.

"It appears that the etiquette in ancient times, in making offerings on birth days, was not to do it always on the day itself, but to chose a convenient time; in Pin, it was the custom to observe them after the harvest was got in; and in the Han dynasty it was on new year's day; at present, some do it on the birthday, which resembles the ancient practice. Now my own attainments are not all comparable to those of Lord Sz,' and Prince Han, and moreover your ladyship's domestic regulations are worthy to become a model to instructors; may your happiness and age daily increase. Why therefore should any one wait for my echoing praise of such a reputation? But taking a point which all those in the district of Kiáying who have the least acquaintance with the matter know, viz. that Sun Sü-fáng and his brothers, reverentially received the instruction of their mother, I will remark upon it. The assistant magistrate (i. e. Sun Süfang,) has thorough and most discriminating talents; for although his jurisdiction is over only a small corner of the department, he does not confine his efforts to his own limited district, but has become generally distinguished; he has apprehended villains and cleared the country of robbers; he exhibits his kind regard for the villagers, and consults their wishes; in all these duties exerting himself to the utmost. Moreover, when he at any time received the chief magistrate's order to attend to any special business, such as levying fines, arranging schools, &c., he critically discriminated the advantages and the disadvantages in everything, displaying the utmost equity and purity, in order on the one hand to requite the confidence reposed in him by the superior magistrate, and on the other, to show his rectitude to all the inhabitants. The quiet order of the country was altogether owing to the resolute vigor of the assistant magistrate, extending itself over and benefitting all that region, while

during this interval of several years his integrity was unimpeachable, and he was still poor. All this excellence was owing to your ladyship's instructions, through which he maintained the magisterial uprightness of his ancestors, and perpetuated the honor of the distinguished officer (his father;) therefore, when men praised the bravery of the assistant magistrate, there was not one who did not in so doing laud the virtue of his mother. The young gentleman, his brother, is also now about to receive an appointment to an office; and when your grandchildren all rise up (to emulate and succeed their parents,) it will be like the flight of the phoenix, or the stateliness of the stork; your joy will be complete.

"Your ladyship's nephew, the prefect of Táting fú in Kweichau, a place beyond the far reaching clouds, you have also through the past instructed in the principles of justice; if you thus remember those who are distant, how will you not care for those near you! In ancient times, when the mother of Cháng Tsíhien, went to the palace, his majesty, on account of her age and her happiness, that she had so distinguished a son, honored her with a complimentary letter from his own hand. And too, the Emperor Jintsung remarked, when seeing the prudent government of Tsai Kiunnui, "If such is the son, what must the mother's virtue be!" and he sent her a coronet and a ribbon as a mark of special honor. Your ladyship has now reached the age of threescore and ten, and will no doubt soon receive some mark of imperial regard; so that then the glory of those two matrons will not be alone, for yours will equal theirs; and if the assistant magistrate heartily regards you, and diligently upholds the integrity of his office, we shall soon see him rise to the first grade of rank, and then your subsequent glory will be more conspicuous.

“The benignant favor of our Emperor diffuses itself among and blesses the people; the peace and grandeur of the country and the excellence and purity of the usages are preëminent; and as your ladyship’s health is vigorous, and your sons and grandsons are fortunate, truly your joys are not yet full. I know that the wishes of the people and gentry of the district, in imitating the custom of the Pin country in offering the libation cup of blessing, and in performing the same ceremony of elevating the longevity gifts as they did in the Han dynasty, are by no means fully satisfied, although these are the highest of rites among ceremonial observances; and therefore this which I have written may be regarded as an additional cup offered up on their behalf.

“Your humble brother, Yen Minghán, by imperial favor a military graduate of the first rank, appointed to the imperial body guard in his majesty’s presence, appointed to be ‘awe inspiring general,’ major-general in command of the forces of Fukien province, and acting admiral of the navy there; formerly general of the troops in the two departments of Chángchau and Kienning; in 1789 appointed official examiner at the military examination in Fukien, and formerly acting general of the troops in Ninghiá fú in Kánsuh, during the war, raised four steps and recorded ten times, respectfully bows and presents his compliments. Kiaking, 7th year, 8th moon, 20th day, (Oct. 1802.)

“The names and titles of 258 persons are appended, beginning with those highest in office and descending to the lowest, who all subscribed to purchase and present this to Madame Suse.”

The reader will notice in the introductory part of the letter that this old lady had been elevated to the seventh rank of dignity. This mode of bestowing nominal rank is a great inducement to parents to attend to the education and consequent advancement of their sons, as

not only the fortunate literary candidates themselves receive honors, but their parents also, who if dead, have posthumous titles conferred upon them, which are inscribed upon their tablets, preserved in the Halls of Ancestors, and used in the ceremonies attending the sacrifices to their manes.

CASE III.

Mandarin of the fourth rank.

Secretary.

Interpreter.

Inferior Officer, with whip.

do. do. do. bamboo.

Culprit on his knees.

Criminal confined in a tub.

Painting at the back of the case. Table with red cloth in front.

Large lacquered "Law San," or "State Umbrella."

Large "Eu-sheen," or "Imperial Fan," carried in processions to screen distinguished persons from the rays of the sun.

Painted wood Banner, carried before a person of rank, with his name and titles in gilded characters upon it.

THIS case contains a representation of a Chinese court of justice. The judge is seated behind his table with writing implements before him, two metal cases filled with sticks are at one end of the table, and at the other a case done up in yellow grass cloth, contains his official seals, while the small roll on the frame above it, also enclosed in the imperial color, contains his authority from the Emperor. This figure is an excellent

likeness of a former Kwang-chow-foo of Canton, much beloved by the people.

On the right of the officer, stands his Secretary, on the left, the interpreter, in front, on one side, a myrmidon, with wip in hand, has just brought in a prisoner, and opposite, stands his fellow with the dreaded (as well as admired) bamboo in his hands, ready to dispense justice with it, according to the orders of his superior.

A criminal, already sentenced, is expiating his offence in a tub, his head and hands only being visible. In the rear of the judge is a painting of a large Chinese Unicorn, a tree with a case containing the seals of office, suspended upon one of the branches, and a bird descending with a scroll in its beak. The Chinese generally do not appear to understand the meaning of such paintings as this, which are suspended behind their officers in court rooms. But they would seem to be emblematic of the duty of the officers to discharge their trusts faithfully, in order to obtain promotion which is indicated by the case of seals suspended above and the scroll containing a commission in the mouth of a descending bird.

A Chinese court room is never graced with a jury box; the representative of the Emperor is both judge and jury. "The plaintiff, defendant, and witnesses, kneel in front of him, with the instruments of torture placed near them. No counsel is allowed to plead, but the written allegations required, must be prepared by licensed notaries, who may also read them in court. These notaries buy their situations and repay themselves by the fees upon the documents." The services of an interpreter are necessary in court, as a medium of conversation between the judge and prisoners, the laws of China forbidding persons holding office in their native provinces, or even owning real estate, or con-

tracting marriage, in the provinces to which they are appointed; and notwithstanding the universal use of the same written language throughout the empire, the dialects of the different provinces vary so much as to make the natives of one unintelligible to those of another, without recourse to writing. "The legal mode of torture, in forcing evidence, is to squeeze the ankles or the fingers between three sticks, tied triangularly: the former being applied to male, and the latter to female prisoners. Oaths are never required, nor even admitted, in judicial proceedings; but very severe punishments are attached to falsehood in evidence."

"The Chinese have some singular modes of demonstrating their respect and regard on the departure of any public magistrate, whose government has been marked by moderation and justice. A deputation sometimes waits upon him with a habit composed of every variety of color, "a coat of many colors," as if made by a general contribution from the people. With this he is solemnly invested, and though of course the garment is not intended to be worn, it is preserved as an honorable relic in the family. On quitting the district, he is accompanied by crowds that follow his chair, or kneel by the wayside, while at intervals on the road are placed tables of provisions and sticks of incense burning. These honors were shown to a late Fooyuen of Canton, a man of a most eccentric, but upright character, who unlike so many others in his situation, would never take anything from the Hong merchants, or others under his authority. He seemed to have a supreme indifference for human grandeur, and at length retired by his own choice and the Emperor's permission into private life, from whence it is said he became a devotee of Budh. On his quitting Canton, "numerous addresses were presented to him indicating a desire, as expressed in the figurative and poetical

language of the Chinese, 'to detain his boots,' in order to prevent his setting out on his journey:" and this singular custom was observed, in conformity with ancient usage on such rare occasions; when he had accepted the various demonstrations of homage and respect from those who had been deputed by the people to wait on him, he proceeded from his residence to the city gates, and, being there arrived, his boots were taken off, to be preserved, as valued relics, while their place was supplied by a new pair. This was repeated more than once as he proceeded on his way, the boots which he had only once drawn on being regarded as precious memorials."

Punishments in China are of five kinds, each graduated according to the heinousness of the offence. The first is flogging with the bamboo, which is of two sizes and the dimensions of each regulated by law. The smallest is used for petty offences, requiring, according to law, from ten to fifty blows, which to suit the Chinese maxim, "that in enacting laws rigor is necessary and enforcing them leniency," are reduced in practice to from four to twenty, the reduction being placed to the credit of the Emperor and called imperial favor. So summary is the application of the bamboo, that instances often occur of an offender receiving punishment and going free within the hour the offence was committed. The number of blows with the larger bamboo is limited from sixty to one hundred in theory, but is reduced in practice to from twenty to forty. Tartars are subjected to the whip, which is not considered as disgraceful as the bamboo. The tallies or slips of wood in the metal cases in front of the magistrate, in this case, are used to indicate the number of blows to be given to the culprit and when thrown upon the floor by the magistrate, are taken up by the attendant and four blows in reality given for each, although nominally, they signify more.

The second class of punishment, is the Cangue, or wooden collar, worn from one month to three, and varying in weight according to the heinousness of the crime. It is a plank, sufficiently large to hinder the criminal from reaching his head if his hands are not confined, with holes to fit the neck and wrists, and on it the offence is inscribed. The tub in this case, with a man in it, is a species of Cangue of an uncomfortable kind, as it prevents the free motion of different parts of the body. The Cangue is often a fatal punishment, and the foreigners at Canton were shocked with a horrid exhibition of it in the fall of 1843. Some wretches taken in the act of setting fire to buildings in the neighborhood of the foreign factories, which it was their intention to destroy, were put in pairs in large double Cangues and were thus exposed, in several of the greatest thoroughfares near the factories to the gaze of passers by, to be starved to death. To add to their sufferings they were placed within smell of the savory steams arising from numerous travelling cooking establishments in their vicinity. Their own countrymen made no offers of assistance to them, and the efforts of some benevolent foreigners to supply them with food were resisted by the underlings, having the prisoners in charge, who remarked that it would only prolong their sufferings. In this way they perished, one by one, and several were seen with their eyes fixed, in the vacant stare of death, and decay stealing rapidly over their bodies, while a stronger fellow prisoner fastened to them was still lingering out a loathsome existence. In this manner the dead remained in the Cangue until nightfall, when they were inspected by a Mandarin and removed for interment.

The third class of punishment is transportation of the offender to various distances, not exceeding fifty leagues, and for different lengths of time, from his home, accord-

ing to the nature of the offence. There is also a scale of punishment with the bamboo, corresponding to the distance and duration of temporary banishment; for instance, sixty blows correspond to a year, and seventy, to a year and a half, advancing thus ten blows for each half year.

The fourth class of punishment is exile beyond the Chinese frontier, temporarily, or for life. Criminals are often banished to Ee-ly, the principal seat of Chinese rule in Mongol Tartary, and are generally condemned to military service, or made slaves to the Tartars. This is often the fate of the highest officers of the government who happen to displease their master, and several Hong merchants and linguists have been sent there from Canton, but those having wealthy friends find it no hard matter to make their residence in "the cold country" a pleasant one. Transportation, if the criminal is a Tartar, is in some instances commuted for the Cangue, to which a scale of the time to be worn, graduated to different distances, is adapted.

The three capital punishments, constituting the fifth class, are, strangling, beheading, and a slow and ignominious death, sometimes termed cutting into ten thousand pieces. "In all ordinary cases, the executions throughout the Empire are postponed until the autumnal assize, when the Emperor confirms the sentences of the provincial officers. But for extraordinary offences, such as robbery attended with murder, arson, rape, breaking into fortifications, violence by banditti of one hundred persons, highway robbery and piracy, the offenders may be beheaded immediately." Strangulation (in Chinese *Keaou* 'the silken twist') is considered the least disgraceful mode of execution, as by it the body is preserved whole for interment; indeed so great is the solicitude of the Chinese on this point, that many preserve the broken pieces of the finger nails, which

they sometimes allow to grow to such inordinate lengths, to be interred with them. The least crime for which strangulation is assigned, is a third theft, and effacing the brands affixed for the former two. It is inflicted upon a heavy, upright wooden cross, by twisting a cord tight around the ankles and staff, then the waist, the wrists, and lastly the neck. Bribes are given to shorten the sufferings by driving a poignard to the heart or twisting the cord first around the neck. Pirates and murderers, in addition to beheading, have their heads exposed in small cages, suspended on poles, in public places. Criminals who undergo this extreme punishment are conveyed to the execution ground in baskets, with their names and sentences written on long slips of wood attached to their backs, and are placed upon their knees, facing towards the imperial court at Peking, with heads bowed, in token of submission; one blow from the sword of the executioner and the head is severed from the body, and the immortal spirit sent "un-annointed and unannealed" into the presence of its Maker.

Offences against the Emperor being considered the most aggravated, the punishment inflicted is the most cruel and ignominious, and is that of slowly cutting to pieces. Parricide ("which ranks as petit treason,") sacrilege, and some other crimes, are punished in the same way; but in the first instance not only the traitor (either principal or accessory,) but his innocent family is immolated for his crime; his sons, even of tender age, are strangled, and the females of his family sold into bondage in provinces far distant from their home, and the law, not to be robbed of its victims even by death, drags those who have been guilty of treason from the grave and inflicts the same indignities upon their inanimate and oftentimes putrid bodies that it demanded while in life.

One curious feature in Chinese law is, that substitutes are allowed even for criminals condemned to decapitation, and, incredible as it may appear, men are to be found in this populous country to suffer under the hands of the executioner in the place of another for a small competency for their families, and men always stand ready at the courts, the skin on the extremity of whose bodies has long been callous to the bamboo, to become substitutes for those who are able to pay. The price formerly charged, we have been informed by a native, was one dollar a blow, but competition, it appears, has affected this business as well as others, and the charge is now only half that sum. Our informant further told us that he had seen one man receive in succession, without rising from his position, (face downwards upon the ground,) the punishment due to three.

Chinese prisons, styled by them *Ty-yo*, or hell, are very severe, and prolonged imprisonments in them are the most frequent instruments of judicial injustice. "Women, in ordinary cases, enjoy the fortunate exemption of being placed, as criminals, in the custody of their nearest relations, who are answerable for them, and in this manner they escape the farther contamination of vice in a prison." Mutual responsibility pervades the Empire from the highest to the lowest, and serves to keep the ponderous machinery in order. Neighborhoods are divided into tens and hundreds, in charge of responsible men selected from amongst them ; these report to the inferior Mandarins, who are amenable to the superior ones, and thus the scale ascends and ends only in the supreme head, the Emperor. To such extent is the patriarchal form of government carried, that "fathers have virtually the powers of life and death over their children ; for, even if they kill them designedly, they are subject to only the chastisement of the bamboo, and a year's banishment ; if struck by them, to

no punishment at all. The penalty for striking parents, or for cursing them, is death, as among the Hebrews. In practice, it does not appear that this absolute power bestowed on fathers is productive of evil; the natural feeling being, upon the whole, a sufficient security against its abuse."

Notwithstanding the severity of some of the laws of China, Mr. Ellis, who is quoted by Davis from Sir George Staunton, as one "whose acquaintance with Persia, India, and China rendered him a peculiarly competent judge, pronounces China superior to the other countries of Asia, both in the arts of government, and the general aspect of society; and adds that the laws are more generally known, and more equally administered; and that those examples of oppression, accompanied with the infliction of barbarous punishment, which offend the eye and distress the feelings of the most hurried traveller in other Asiatic countries, are scarcely to be met with in China," and Davis justly remarks, "that a country cannot, upon the whole, be very ill-governed, whose subjects write in the style of *Tien-kee-she*," a Chinese, as follows; "I felicitate myself that I was born in China; it constantly occurs to me, what if I had been born beyond the sea, in some remote part of the earth, where the cold freezes, or the heat scorches; where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth, are far removed from the converting maxims of the ancient Kings, and are ignorant of the domestic relations. Though born as one of the generation of men, I should not have been different from a beast. But how happily I have been born in China! I have a house to live in, have drink and food, and commodious furniture. I have clothing and caps, and infinite blessings. Truly the highest felicity is mine."

CASE IV.

Teacher seated at his table.

Pupil reciting his lesson.

Priest of Fo or Budha seated.

do. the Taou sect standing.

Paintings of Gods, Sages and Worthies suspended at the back of the case.

Chinese Tomb.

do. Coffin.

Mourning Dress.

Pair of Mourning Lanterns.

HERE are to be seen the teachers of the three most prominent religions of the Chinese. The first is a disciple of Koong-foo-tsze, or Confucius (as his name has been latinized by the Jesuits,) who is worshipped as a god in China, and whose system of ethics is the favorite religion of the better classes of the people and constitutes the principal part of their education.

The young lad in front of the table, is reciting his lesson in Chinese fashion, with his back to the teacher. On the table are the works studied by young persons, writing apparatus, and the rod, that universal persuader throughout the world, and most direct mode of appealing to the feelings of the young.

The Priest of Budha, whose tonsure extends to the whole head, is seated in his chair, with a rosary in one hand, and small whisk brush in the other, in a state of mental abstraction, awaiting his absorption into nonentity, which his creed teaches him is the summit of happiness; far above heaven. This figure is an excellent

likeness of a former Abbot, of the celebrated Honam Jos house, who was much venerated by the Padres of the establishment.

The Priest of Taou, or Laou-keun and Laou-tsze (the old infant) as the founder of this sect was called, because born with white hair, differs but little in his garb from the devotee to Budha, he has the same rosary and whisk brush, but is distinguished from him by his queue, or tail, and from his countrymen in the manner of doing up this curious appendage, with a skewer and in a small wooden cup.

The brushes in the hands of both these priests are necessary in the cells of the temples, where they reside, which are badly ventilated, and in summer swarm with musquitoes, against whose insinuating advances, not even Budhistic absorption is proof.

The paintings of gods on the wall are a few of the immense number to be seen, set up in peculiar frames, in the hongs and large stores in the cities. The paintings of sages and worthies are of a style much esteemed by the Chinese.

Confucianism is the principal or State religion of China and that patronized by those who make any pretensions to learning. The stability of the patriarchal form of government in China, notwithstanding the many revolutions which have taken place, is undoubtedly owing to the strong hold which the moral maxims of the sage Koong-foo-tsze has upon the minds of the people. His system of ethics, formed several centuries before the Christian era, are rather of a political than religious cast, and Dr. Morrison observes, "a family is the prototype of his nation or empire, and he lays at the bottom of his system, not the visionary notions of independence and equality, but principles of dependence and subordination, as of children to parents, the younger to the elder, and so on. These

principles are perpetually inculcated in the Confucian writings, as well as embodied in solemn ceremonials, and in apparently trivial forms of mere etiquette. It is probably this feature of his doctrines, that has made him such a favorite with all the governments of China for many centuries past and down to this day. These principles and these forms are early instilled into young minds, and form the basis of their moral sentiments; the elucidation and enforcement of these principles and forms are the business of students, who aspire to be magistrates, or statesmen, and of the wealthy, who desire nominal rank in the country; and it is in all likelihood, owing chiefly to the influence of these principles on the national mind and conscience, that China holds together the largest associated population in the world."

It is striking, to witness the veneration paid to Koong-foo-tsze at the present day, notwithstanding a period of 2,300 years has passed away, since his death. His title "the most holy teacher of ancient times," was given to him during the Ming dynasty, and is continued by the Tartars, who now sit upon the throne. There are 1,560 temples in the empire, dedicated to his memory, and the government annually sacrifices to his manes, 6 bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer, and 27,000 rabbits, making a total of 62,606 victims, in addition to which, 27,600 pieces of silk are offered at the same time. At the sacrifices at Peking, the Emperor himself does him homage, and the magistrates and all the learned throughout other parts of the land; and in all the school rooms in this vast empire, his name, inscribed on tablets, is hung up, to which, the scholars pay their daily respects after saluting the teacher, and before which, they burn incense morning and evening. Such are some of the honors paid to this ancient sage, who, undoubtedly, has influenced a

larger portion of the whole human race than any other pagan philosopher.

Some of the moral maxims and advice contained in the works of Koong-foo-tsze, are most excellent. "There are three things," said he, "to beware of through life. When a man is young, let him beware of his appetites; when middle aged, of his passions; and, when old, of covetousness especially." And upon being asked if any *one word* would answer as a guide for a person's actions during life, he replied "will not the word *Shoo* serve?" and explained its meaning by, "do unto others as you would they should do unto you." He said little about a future state of existence, and when questioned by one of his disciples upon the subject, recalled his attention to material things by replying, "not knowing the state of the living, how can you know the state of the dead?" and his universal maxim was, "Respect the gods, but keep them at a distance."

Owing to the number who annually try their fortunes at the literary examinations and fail to attain degrees, teachers are plenty, and although respected according to their attainments, their pay is generally small; not ordinarily exceeding ten or fifteen dollars per month in the common schools, but in private establishments it is much more. In the high schools, or colleges, the number of pupils sometimes rises to hundreds; in the common schools it varies from ten to forty. The pupils assemble at sunrise and remain till ten o'clock, when an hour is allowed for breakfast, after which their studies are resumed and continue till four or five o'clock; they are then dismissed, generally, to reassemble at early lamp-lighting to pore over their books again until nine o'clock. The master occupies an elevated seat and the boys set facing him at separate tables; there are no classes, each pupil reciting his lesson separately; all

study aloud to enable the master to discover when they are engaged with their lessons, and raising their voices to a high key make a noise which can be heard in the streets for some distance. "Severity," observes a writer in the Chinese Repository, "is highly esteemed by parents, who seem to feel only that their boys will not receive their full due ; and punishments are often and severely inflicted. Neglect in arriving punctually at school, or in acquiring his lesson in a given time, together with any kind of misbehavior, renders the pupil liable to punishment, by reproof, chastisement, or expulsion."

Buddhism, which took its rise in India several centuries prior to the appearance of Koong-foo-tsze and Laou-Keun in China, was at one time the prevailing religion of that country, but a fierce persecution which took place during the sixth century of our era, nearly exterminated or expelled its followers from Hindostan. It was introduced into China in A. D. 65 or 66, during the reign of Ming-ty, an Emperor of the Han dynasty, who, says Davis, "considering a certain saying of Confucius to be prophetic of some saint to be discovered in the west, sent emissaries to seek him out. On reaching India they discovered the sect of the Buddhists, and brought back some of them with their idols and books to China."

The Buddhists believe in a future state of existence and in the metempsychosis or transmigration of souls as a reward to the virtuous and punishment to the guilty. The paradise of Budha, as described in one of their works quoted by Medhurst, "is of yellow gold. Its gardens and palaces are all adorned with gems. It is encircled with rows of trees, and borders of network. There are lovely birds of sparkling plumage and exquisite notes. The great god, O-lo-han, the goddess of mercy, the unnumbered Budhas, the host of demi-

gods, and the sages of heaven and earth, will all be assembled in that sacred spot. But in that kingdom there are no women, for the women who will live in that country are first changed into men. The inhabitants are produced from the lotus flower, and have pure and fragrant bodies, fair and well formed countenances, with hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and are not made hot. They eat not, and are not hungry; they eat, and yet never know satiety. They are without pain and sickness, and never become old. Enjoying themselves at ease, they follow Budha, gaily frisking about without trouble. The felicity of that kingdom may be justly considered superlative, and the age of its inhabitants without measure. This is the paradise of the west, and the way to obtain it, is the most simple imaginable; depending on one sentence, O-me-to-Füh (Amida Budha;) yet the world will not take the trouble to seek this good so easily attained; but put on their iron boots, and go in quest of another road." Such is the heaven of Budha, and such the way to obtain it. But if their paradise is an inviting one, their hell is the abode of unspeakable misery; for the unfortunate beings who are condemned to the infernal regions are there torn in pieces, thrown upon hills of knives or into boiling caldrons, sawn asunder, fastened to pillars of red hot brass, and otherwise tormented according to their crimes, until transformed into some of the six grades of metempsychosis again revisit the earth to do penance.

"One of the most favorite doctrines of Budha is, that all things originated in nothing, and will revert to nothing again. Hence annihilation is the summit of bliss; and *nirupan*, *nirvana*, or nonentity, the grand and ultimate anticipation of all. Contemplation and abstractedness of mind, with a gradual obliteration of all sense and feeling, are considered the nearest ap-

proaches to bliss, attainable on earth; and the devotees of this system aim and affect to have no joys or sorrows, hopes or fears, sense or emotion, either of body or mind; living without looking, speaking, hearing, smelling, or feeling; yea, without eating, and without breathing, until they approach to that enviable state of perfection, annihilation. Budha is nothing, and to escape the various transmigrations, to rise above the happiness of Heaven, and to be absorbed into Budha, is to be amalgamated into nothing. Those who have attained the greatest nearness to this abstraction, are considered the most holy; and if they can manage to sustain life, without appearing to live, they are denominated present Budhas, and worshipped accordingly. The world-renouncing priest, with vacant stare and emaciated look, not deigning to regard anything in Heaven or on earth, receives divine honors from the wondering bystanders, who think him something more than mortal, because fast approaching to nonentity."

Budhism appears to be the most popular religion of the middle and lower classes, by whom it is chiefly supported. Its priests are principally from the latter, and are sometimes fugitives from justice, who, to escape the sword of the executioner, shave their heads, disguise themselves in the garb of priests, and retiring to the cells attached to the Buddhist temples, elude the search of the Mandarins. But their ranks are principally filled with young men, who grow up among them, being placed in the temples in childhood by their parents, who consult a fortune teller upon the birth of a son, to ascertain his destiny, and being informed by one of these oracles, that unless consecrated to Budha, the child will die young; consider it useless, to contend against fate and act accordingly. Brought up in idleness, without any incentive to exertion, they live principally by begging, their knowledge seldom extends

beyond reading their prayers without understanding them, and many of those who can afford it are opium smokers.

Many of the ceremonies of the Buddhist religion are similar to those of the Roman Catholics, as was noticed by the early Jesuits, who visited China, to convert her to Christianity. They shave the head, practice celibacy, profess poverty, and live in secluded abodes; they use the rosary, candles, incense, holy water, bells, images and relics, in their worship; they believe in purgatory, with the possibility of praying souls out of its fires, their prayers are offered up in a strange language, their altar pieces are similar; and the very titles of their intercessors, such as 'goddess of mercy,' 'holy mother,' and 'queen of Heaven,' with the image of a virgin, having a child in her arms, holding a cross, are the same.

This religion has at times, been encouraged, and at others, its devotees have been persecuted by the government. At present, it appears to be left to its own resources by those in authority, except in Thibet, where the Emperor finds it politic in governing the Tartar hordes to respect the religion of the Lamas, which if not Buddhism, is closely allied to it.

The religion of Taou, or sect of Rationalists was founded by *Laou-keun*, or *Laou-tsze* a contemporary of Confucius, but the Taou or Reason itself, is said to be uncreated and to have existed from eternity, and its founder to have been an incarnation of it. The doctors of Eternal Reason speak of and explain it in a truly transcendental strain. They say—

"What is there superior to heaven, and from which heaven and earth sprang? nay, what is there superior to space and which moves in space? The great Taou is the parent of space, and space is the parent of heaven and earth; and heaven and earth produced men and things.

The venerable prince (Taou) arose prior to the

great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. He is spontaneous and self-existing, produced before the beginning of emptiness, commencing prior to uncaused existences, pervading all heaven and earth, whose beginning and end no years can circumscribe.

Before heaven and earth were divided, ere the great principles of nature were distinguished, amid the ocean of vast obscurity and universal stillness, there was a spontaneous concretion, out of which came a thousand million particles of primary matter, which produced 'emptiness.' Then, after nine hundred and ninety-nine billions of Kalpas* had passed away, the thousand million particles of primary matter again concreted, and produced 'space:' after another period of equal length, the particles of primary matter again concreted, and produced 'chaos.' After chaos was settled, heaven and earth divided, and human beings were born."

"The votaries of this sect talk a great deal about virtue, and profess to promote it by abstraction from the world, and the repression of desire. They affect to despise wealth, fame and posterity; urging, that at death all these distinctions and advantages terminate, and the labor bestowed upon them is thrown away.

According to their principles, as expressed in the story of Chuâng-tsze, the principal disciple of Laou-keun, "riches, and the advantages which they bring, are but a short and agreeable dream; honors and reputation resemble a brilliant cloud, which soon vanishes. The affection of those united by blood and other ties is commonly but a vain appearance; the most tender friendships may convert themselves into the bitterest strifes. Let us not wear a yoke because it is of gold; nor bear the burden of chains because they consist of

*A Kalpa is a Hindoo term for time denoting about one thousand ages.

jewels. Let us purify our minds, moderate our desires, and detach ourselves from worldly affection ; let us above all things preserve ourselves in a state of liberty and joy, which is independent of others."

Much of their attention is taken up with the study of Alchymy ; and they fancy that by the transmutation of metals, and the combination of various elements, they can produce the philosopher's stone, and the elixir of immortality. Some of them affect to have discovered an antidote against death ; and when the powerful ingredients of this angelic potion sometimes produce the very effect which they wish to avoid, they say that the victims of their experiments are only gone to ramble among the genii, and enjoy that immortality above, which is not to be found below. Several of the Chinese Emperors, deceived by the fair promises of some of these alchemists, have taken the draught, and paid the penalty. One of them, having procured the elixir at an immense expense, ordered it to be brought before him ; when one of his officers courageously drank off the full contents of the cup, in its way from the compounder to the throne ; the enraged autocrat ordered the offender to be put to death ; but he coolly replied, that all their efforts to terminate his existence would be vain ; as, having drunk the elixir, his immortality was secure ; or, the whole system was founded in error. This opened the Emperor's eyes, the minister was pardoned, and the pretender driven from court.

The followers of Taou, like the Athenians of old, are "in all things too superstitious," while the Confucians have scarcely determined whether spirits exist or not, the advocates of eternal reason profess to have constant intercourse with, and control over the demons of the invisible world. Chang-Téen-sze, the principal of the Taou sect, in China, who, like the Lama of Thibet, is supposed to be immortal, or rather whose place is sup-

plied by a successor as soon as the old one dies, assumes an authority over Hades. He appoints and removes the deities of various districts, just as the Emperor does his officers; and no tutelary divinity can be worshipped, or is supposed capable of protecting his votaries, until the warrant goes forth under the hand and seal of this demon ruler, authorising him to exercise his functions in a given region.

From the power which this individual is supposed to possess, his handwriting is considered efficacious in expelling all noxious influences; and charms written by him are sold at a high price to those afraid of ghostly visits or unlucky accidents. In the absence of these autographs from the prince of the devils, each priest of Taou issues amulets, and large sums of money are realized by the disposal of small scraps of yellow paper, with enigmatical characters upon them. Having induced the belief, that this year's imps are not to be terrified by last year's charms, they are particularly busy every new year, in writing out fresh amulets for the people; who would not rest securely in their habitations, unless fully assured that the devil was kept away by these infallible preventatives.

Death is with them peculiarly unclean; and whenever it occurs, brings a number of evil influences into the dwelling, which are only to be expelled by the sacrifices and prayers of the priest of Taou. This is what they call cleansing the house; and, as it is attended with some expense, many prefer turning lodgers and strangers in dying circumstances, out of doors, rather than have the house haunted with ghosts for years afterwards.

As it is necessary to purify houses, so it is important to preserve districts from contagion; and with this view public sacrifices are offered, to which the inhabitants generally subscribe. One of these solemnities is

celebrated on the third day of the third moon, when the votaries of Taou go barefoot over ignited charcoal, by which they fancy that they triumph over the demons they dread, and please the gods they adore. On the anniversary of the birth of the "high emperor of the sombre heavens," they assemble together before the temple of this imaginary being, and having made a great fire, about fifteen or twenty feet in diameter, they go over it barefoot, preceded by the priests and bearing the gods in their arms. The previous ceremonies consist of the chanting of prayers, the ringing of bells, the sprinkling of holy water, the blowing of horns, and the brandishing of swords, with which they strike the fire, in order to subdue the demon, and then dash through the devouring element. Much earnestness is manifested by those who officiate on these occasions; and they firmly believe, that if they possess a sincere mind, they will not be injured by the fire: but alas! their hearts must be very bad, as both priests and people get miserably burnt on these occasions.

The Taou sect worship a variety of idols, some of which are imaginary incarnations of eternal reason; and others rulers of the invisible world, or presiding divinities of various districts. Among the rest are "the three pure ones," who are first in dignity; the "pearly emperor and supreme ruler," the "most honorable in heaven; the god of the north, the god of fire, with lares, and penates, genii and inferior divinities without number."* This is by far the least popular of the three principal religions.

In addition to the denominations already mentioned, there are also Jews, Mohamedans and Christians, in China. The former have a synagogue at Kae-fang-foo, the capital of the province of Honau, and are said to have entered the country 200 years before Christ, of

* Medhurst.

whom, when visited by Pere Gozani in 1707, they were ignorant. They are called by the Chinese Tiao-Kin-Kiao (the sect that extracts the sinew.)

The Mahomedans are a more numerous sect. They first entered China during the seventh century, and are now to be met with in all parts of the country, where they enjoy the same privileges as the rest of the Emperor's subjects, and are fully admitted to government offices. They are said to number as many as 3,000 in the city of Canton, where they have a Mosque, which with its lofty pagoda, or minaret, is a conspicuous object in a view of the city from the river. Unlike their Chinese brethren they disclaim idolatry.

Christianity, according to the researches of the learned, was early introduced into China; and Asse-mannus affirms that Thomas, the apostle, having done much for the establishment of the Christian faith in India, passed over to a country on the east, called China, where he preached the Gospel, and founded a church in the city of Cambulu (Peking :) after which he returned to Malabar.

The next intimation of the introduction of Christianity into China, is given in the famous marble tablet, which was dug up at Se-gnăn-foo in the year 1625. The inscription, in Chinese and Syriac, describes the principal doctrines of the Gospel, and commences by stating the existence of the living and true God, the creation of the world, the fall of man, and the mission of Jesus Christ. It further states, that in A. D. 636, a Nestorian Christian teacher came from Ta-tsin (the Chinese name for Arabia and India) to China; and that the Emperor, after examining his doctrines, authorized the preaching of Christianity among the people. A fac simile of this tablet is to be seen in the library of the Vatican at Rome.

The Nestorians, according to Moshien, penetrated

into China about the end of the seventh century, and established several churches. In the time of Genghis-Khan, they were scattered over Tartary where they flourished till the beginning of the fifteenth century, when they were probably nearly exterminated by the celebrated Tartar conqueror, Timur or Tamerlane, a staunch Mahomedan and sworn enemy to all infidels, whose head was adorned with twenty-seven crowns, the spoils of conquered kings; and who aspired to the dominion of the world.

The Roman Catholics first entered China in the latter part of the thirteenth century, and during the next hundred years had a fine opportunity of propagating their religion, but quarrelling with the Nestorians, it is supposed they made but few converts, and were persecuted and expelled in common with the latter by the Mahomedans.

The empire appears to have been neglected by the Christian world, from this period until the middle of the sixteenth century, when the Jesuits first made their appearance. Our limits will not admit of a detailed history of their success. From that period to the present they have at times been in high favor at court, counting their converts by hundreds of thousands, some of them, the powerful of the land and even members of the imperial family, and at others, they have been persecuted unto death. These persecutions were brought upon them in some instances by the Budhists and Taouists, and in others, by their own zeal bringing them in contact with the doctrines of the deified Koong-foo-tsze; but the expulsion of the Catholics from the interior of the empire is mainly attributable to disputes arising amongst the different orders of Jesuits, Dominicans, &c. They are still prohibited from entering the Celestial Empire, or disseminating their doctrines amongst the Chinese, and in 1820, a French mission-

ary was strangled in the province of Hoópih, by order of the government. Notwithstanding the risk they run they continue to labor secretly for the maintenance of the Romish religion in China, and have missionaries and Catholic communities in many of the provinces, and even in Peking they are said to number 26,000 members under the care of two French priests. Among the Catholic missionaries, many have proved themselves men of great zeal, splendid talents, and finished scholars, and have rendered the Empire good service as astronomers and engineers.

The first Protestant missionary to China, was Dr. Morrison, who was sent out by the London Missionary Society, and arrived in China in 1807, where he remained till his death. He succeeded in translating the scriptures into Chinese, wrote several minor works on the language, and formed a copious Chinese and English dictionary. The English and American Missionaries, who have gone out since, have added to the foundation commenced by Morrison, and the works of Medhurst, Bridgman, Williams, and others, are valuable aids to the student. We believe that thus far, no Protestant missionary has penetrated into the interior; but confined as they are to the borders of the empire, they have been diligent in founding schools, hospitals, and printing presses, and in publishing and disseminating the gospel and tracts among its myriads of idolaters. Their works are sent into the interior by every opportunity, and in this respect, the hospitals are of great assistance, as many of the patients, hearing of the wonderful cures performed by Dr. Parker, at Canton, and the medical missionaries at other places, come from a great distance for relief, and the wants of the soul and body are administered to at the same time.

The coffin seen here, which may seem to the visitor to be very large, is one rather under the ordinary size.

Some of them are made of immense slabs of sandal, or other foreign odoriferous wood, and costs large sums. It is said that Houqua's coffin cost one thousand dollars, and that it is not unusual for the rich to pay this price. In these large boxes, made air tight with chunam and varnished inside and out, the remains of the wealthy are often kept above ground many years, awaiting the decision of the geomancers, concerning the fortunate day and place of interment, which is supposed to have a great influence upon the future fortunes of the family. Water and white ants are the two things principally to be avoided in the selection of a place of burial; and as the Chinese do not allow interments in cities and villages, the burial grounds generally occupy barren hills, which are covered with tombs similar to the one seen here. All of them are in the exact form of the Greek Ω , (*omega*) and, as Davis remarks, if taken in the sense of "the end," it is an odd accidental coincidence. To perform "the rites at the hills" is synonymous with "the tombs in Chinese," so universally are elevated spots of ground, selected for cemeteries.

According to the Chinese Repository, "when a Chinese is at the point of death, his friends put a piece of silver to his mouth, and carefully cover his nose and ears, superstitious practices calculated to aggravate his disease and hasten his death. Scarcely is he dead, when they make a hole in the top of the house, in order to allow the spirits which have escaped from his body, greater facility of exit, and then hasten to bring the priests to commence their prayers. When they come, they at first set up the tablet of the departed soul by the side of the coffin, at the foot of which is a table loaded with meat, lamps, and perfumes. All those who come to condole with the mourners, and to assist at the funeral, enter the hall where the corpse is placed

and prostrate themselves before the table. Out of the house, suspended upon bamboos, numerous burning papers, upon which figures are traced, are seen fluttering in the breeze. While the priests are reciting their prayers, (which is generally during several days,) beating time as they say them, none of the viands are eaten. The priests from time to time, call upon all to weep, and thereupon relatives and visitors approach the corpse, and nothing is heard but sobs and groans. Amid these preliminaries to the funeral repast, if a new comer arrives, and proceeds to weep over the corpse, all the rest must join with him. Meantime, the priests, by force of their prayers make a breach in the nether world, for the escape of the departed spirit. It always goes there on leaving the body, and they know in what part of Tartarus it is detained, and what it suffers. The soul, when once out of hell, has to pass over a bridge, built across a river of blood, filled with serpents, and other venomous creatures. This passage is dangerous, because that upon the bridge there are devils lying in wait to throw it into the accursed stream. But at length the soul passes over, and the priests give it a letter of recommendation to one of the ministers of Budha, who will procure it a reception into the western heavens. According to the doctrine of the priests, every man has three souls; the first comes to live in the body in some of the forms of transmigration; the second goes to hades; and the third resides in the tablet, which has been prepared for it."

On the expiration of twenty-one days the funeral procession generally takes place, the tablet being conveyed in a gilded sedan, or pavilion, with incense and offerings before it, and accompanied by music resembling the Scottish bag-pipe, with the continual repetition of three successive strokes on a sort of drum. The relations of both sexes follow, clad in such suits of

coarse, white grass cloth, and strips of the same material, as are seen in this case. The coffin is carried by four men, or oftener by eight on account of its weight, and is preceded by one or two who go before the procession, and throw pieces of paper in the road, to purchase a free passage for the corpse, for fear that it should be stopped by spirits. When they reach the place of sepulture, which has been inspected and pronounced good, they bury the dead under a discharge of rockets and crackers. "After the interment, the tablet of the deceased is brought back in procession, and, if the family be rich, it is placed in the hall of ancestors; if poor, in some part of the house, with incense before it." In any case a feast is made in memory and honor of the deceased, at which everybody is admitted, and if the family are in easy circumstances, it is a good windfall to the poor of the neighborhood who all assemble on the occasion. "The original and strict period of mourning (according to the ritual) is three years for a parent, but this is commonly reduced in practice to thrice nine, or twenty-seven months, during which an officer of the highest rank must retire to his house, unless under a particular dispensation from the Emperor. The full period of three years must elapse before children can marry subsequent to the death of their parents. During the period of mourning, the ornamental ball, denoting rank, is taken from the cap, as well as the tuft of crimson silk which falls over the latter. As the Chinese shave their heads, the neglect and desolation of mourning are indicated by letting the hair grow; for the same reason that some nations, who wear their hair long, shave it during that period. On the death of the Emperor, the same observances are kept, by his hundreds of millions of subjects, as on the death of the parents of each individual; the whole Empire remains unshaven for the space of one hundred

days, while the period of mourning apparel lasts longer and all officers of government take the ball and crimson silk from their caps.

CASE V.

Chinaman smoking opium.

Lady; wife of the former.

Female attendant with tea.

Couch, tables, chairs, tea poys, book case, &c., made of bamboo. Paintings on the wall. Lanterns suspended from the ceiling. Door screen embroidered with gold.

THE room in which these figures are placed is enclosed with a species of bamboo work, of a light and tasty fashion, much admired by the Chinese, who construct entire houses in this manner to ornament their grounds, and as cool retreats to retire to in the heat of summer. The furniture is made entirely of bamboo, as well as the frames of the lanterns, and serve to exhibit some of the innumerable uses to which this plant is applied in China, and the ingenuity and taste displayed in its manufacture.

The male figure here represents a person in easy circumstances, who is somewhat advanced in this slavish habit, reclining upon a couch with the pipe to his mouth; and a tray, containing the prepared opium in a small porcelain box, the opium lamp with its peculiar glass shade, and the small implements necessary to apply the opium to the pipe and to clean the latter when requisite. The posture in which this figure is seen is that in which all opium smokers indulge, and the pipe from its peculiar construction is confined entirely to opium

smoking. A person never having seen this instrument used would be puzzled to know how to apply the opium ; it is as follows :—a quantity of the prepared opium, (which looks like very thick molasses) about the size of a small pea, is taken upon the point of a steel instrument and held over the flame of the lamp, where it is kept turning during a few seconds, it is then applied to the small aperture in the top of the large earthen bowl of the pipe to which it attaches itself and the point of the instrument, after being pushed into the hole and turned round to detach it from the opium, is drawn out. It is now ready for smoking, and the person pressing the end of the thick stem of the pipe against the partially opened lips, and holding the opium on the bowl over the light, inspires deeply ; the smoke passes into the lungs and being retained as long as the person can hold his breath comfortably, is respired in a dense white cloud through the nostrils. After a few whiffs a new supply of opium is necessary.

The wife of the opium smoker is here seated near him upon the couch with the tobacco pipe in her hand, and is about taking a cup of tea. Some of the daughters of Han are said to be addicted to the use of opium as well as the sons ; but the proportion of the former to the latter is probably as that of females with us who drink ardent spirits compared to the males.

The female servant in this case varies but little from those in the cases already described.

“The bamboo (*Bambusa arundinacea*) is indigenous in all the southern countries of Asia, in the greater part of China, and in the West Indies. By long cultivation and care, it has become sufficiently hardy to grow as far north as Peking, which is in nearly the same parallel with New York. The bamboo is called by the Chinese “*Chuh*,” and the long period during which they have cultivated it, and the desire to pro-

cure new and singular kinds for the gardens of the wealthy, have produced many varieties. A Chinese botanist, in treating on this plant, observed in the beginning of his book, that he could not undertake so much as to name all the varieties, and would therefore confine himself to a consideration of sixty-three of the principal!

“The usual height of the bamboo is between 40 and 50 feet, but they sometimes reach 60 or 70. The diameter varies from that of a pipe stem to seven and eight inches. The color of the outside is not always yellow, but has been made to vary into chestnut, black, &c. The black bamboo is a favorite in the parterres and gardens of the rich. The process by which the color has been changed, from its natural yellow to a black, is unknown, except in China.

“The bamboo is so useful to the Chinese and their partiality for it so great, that it may justly be called their national plant. The many purposes to which they apply it are truly surprising. They press it into use on the water and on the land. In literature and confectionary; as well as in navigation and clothing, this useful plant is found necessary. Its services are required in building the house and clothing its inmates; and it is indispensable in the school-room and the police office. To the agriculturist, the carpenter, and the seaman, this plant serves many useful purposes. The young and tender shoots of the bamboo are used as a vegetable for the table in different ways; if cut as soon as they appear above the ground, they are almost as tender and delicate as asparagus. They are white and palatable, and when in this state are used as pickles, as greens, as a sweetmeat, and as a medicine. The fondness for these young shoots is so general, that they are made articles of commerce, and are sent to the capital and all parts of the empire. They often form a

part in the feasts of the rich, they constitute an important article of diet for the priests, and all classes use the pickle as a relish with rice and other vegetable dishes.

“The manufacture of paper consumes great quantities of this plant, but the paper made from it is unfit for writing upon with a pen and is of a yellow color.

“The roots of the bamboo are employed by the Chinese in making grotesque images; the gnarled and crooked pieces, are wrought, with the aid of a little fancy, into the shapes of men, animals, &c. The divisions of the joints being taken out, the tube forms excellent water pipes, defended from injury if laid underground, by the hard exterior. Those which are very straight have been used for astronomical instruments. Vessels for holding water, buckets and measures of capacity, are made of those joints which are of sufficient diameter. A large hollow piece is tied to the backs of children living in boats, which buoys them up till aid arrives, if they chance to fall overboard. The lightness of the bamboo compared with its length and diameter, fits it admirably for tracking poles, for supporters of the mat sails of the Chinese, for roofs, and for poles on which to carry burdens. A frame of four bamboos is made, which the Chinese sailors use as a life preserver at sea.

“The manufacture of chairs, stools, tables and boxes from the bamboo gives employment to many laborers. Fences are usually constructed of it, and the minor uses of the poles are almost innumerable. Mats of different degrees of fineness are manufactured from the long internodes. A cheap covering for boats, houses and sheds is made of the wide slips of this plant. Ropes are also made from the small twigs, but they are not adapted to long use. The simple instruments of the farmer are made from the bamboo and the leaves are

used to thatch the houses of the poor, manure the soil, line the chests of tea and by sewing them together in one direction, a rain cloak is made, off which the water runs as from a roof. Hats and umbrellas are made of bamboo to a great amount. Lampwicks are made of the pith of the young plants, which are, however, ill adapted to that use. The handles of the writing pencils, arrows, pikes and spears, and also scaffolds and baskets are formed of different parts. In ancient times, before the discovery of paper, the large bamboos were split and flattened by means of water and heat, and the sides attached to each other by wires; in this state, they were used instead of scrolls and books. The cuticle is of sufficient hardness to produce fire by friction. Much skill and taste is shown in its manufacture into fans, which are an indispensable article to every Chinese; and the work sometimes bestowed upon a single one is sufficient to give employment to a laborer for weeks. The tubes of tobacco pipes are almost universally made of the bamboo; as are also a great portion of the walking canes which are exported to western countries. Finally, the bamboo is used by the government of China as one of the most efficient means of maintaining order and enforcing obedience. It is applied to the backs of offenders in cases of small delinquency, and different sizes of the plants are adapted to the several grades of crime."

According to the Chinese Repository, "the use of Opium can be traced to an earlier date than that of Alcohol, which has been known as an intoxicating drink for upwards of nine hundred years. The Grecians appear to have been acquainted with the soporific powers of opium; and as a medicine it has been employed for many centuries by all civilized countries. It was introduced into the *Materia Medica*, more than two hundred years before the Christian era."

The operation of opium upon the constitution, greatly depends, like that of alcohol, upon the quantity and frequency of its being administered ; the age, temperament, and habits of the individual, and the climate of the country in which he resides. Men of strong constitutions using the drug in moderation, like a similar class amongst us who indulge in strong drink may enjoy health and attain a good old age, but the number of such cases in the aggregate is small, and amongst the mass, when the excitement obtained by the use of a little begins to diminish, the dose is imperceptibly increased until the victims, to whose comfort it has become essential, finding their resolutions too weak to overcome the habit, shut their eyes to the future, and stifling their bitter reflections with the opium pipe, rush headlong to deeper misery and eventual destruction.

“ A disposition to smoke this fascinating drug commences frequently in early life, particularly when the person has friends addicted to the practice. He is induced, at the onset, to try it from curiosity or persuasion, or because it is fashionable. At first he smokes very seldom, and perhaps not more than two or three pipes at a time. Gradually, either from a false taste being acquired, or a desire for a renewal of the pleasure it imparts, the pipe becomes a more frequent companion, and generally in the course of a year or two it is in daily use. The quantity of extract at first smoked may be about five or six grains, which is equal to three or four pipes. Very soon this is increased to twelve grains a day, six at night and six in the morning. By and by it is increased to eighteen ; and from that to twenty-five and thirty ; and if circumstances permit, and the appetite for it is strong, it is gradually increased to from sixty to one hundred and twenty grains, which is about the average amount ; for though the greater

number use less, many cases have been known of from two hundred to four hundred and sixty grains being smoked daily."

A more seductive luxury than opium cannot exist. It does not intoxicate, as is generally supposed, raising the animal spirits to a high pitch, like fermented liquors, for a short time, and then leaving the individual in a proportionably depressed state; but on the contrary, it is asserted by Chinese smokers, supported by the confessions of De Quinsy, the English opium eater, and others, that its effects never approach intoxication, that it calms the feelings, and imparts a sense of inexpressible, quiet enjoyment, which is kept up for hours, and to renew which, and not to escape from a depressed stage, which never follows its pleasant effects, the pipe is appealed to again. Its narcotic properties begin to appear as soon as the others diminish, and after passing the hours of the night in quiet slumber, accompanied by the most delightful dreams, the person rises in the morning as refreshed and vigorous as if no opium had been used. These are its effects for several years, during which the habit becomes fixed and the dose is increased, in proportion as its effect upon the system diminishes, until a reaction gradually takes place. The enjoyment, which has been on the decrease for some time, now ceases entirely, the whole system has become deranged, the members of the body refuse to perform their functions without the aid of opium, and the poor victim finds himself too late, a slave to the drug, which he is now obliged to use to escape the most terrible and indescribable tortures both of body and mind.

The late Emperor, Keaking, early perceived the danger to which his subjects were exposed, and in 1796 interdicted the introduction of opium by a law, making those found guilty of smuggling and selling it liable to banishment and death, and the smokers subject

to the bamboo and cangue. This law, as amended by Taou-Kwang, was made still more rigorous, and Mandarins and their subordinates infringing it, were decreed to suffer one degree more severely than private individuals.

But all the efforts of the Emperor to stop the progress of the drug were unavailing against the enormous bribes the smugglers could afford to pay; and the profits of the trade were known to be so great, that the fast sailing boats, kept filled with men and arms by the government, for the suppression of the traffic, were used in many instances by the Mandarins having charge of them as a means of monopolizing it.

The Emperor, exasperated on finding himself foiled in his laudable endeavors to stop the growing evil, and determined to leave no means untried to arrest it, sent Lin, an officer in whom he could confide, to Canton, invested with extraordinary powers to carry out his measures. He arrived in Canton, in March, 1839, and by stopping all trade, and threatening, and forcibly detaining the foreigners residing at Canton, together with the British superintendent of trade, Capt. Elliot, who went up there to get his countrymen released, he compelled the surrender of all the opium then in port, amounting to 20,283 chests, which he destroyed at the Bogue (mouth of Canton river,) in June, according to the Emperor's orders.

After the delivery of the opium, the foreigners were obliged to give a bond not to engage in the opium trade in future, sixteen of their number were banished, by an edict, from the Celestial Empire; the opium vessels were ordered to leave the Chinese waters, and the regular traders to enter the port or leave also. The opium trade being continued on the coast, the English felt insecure, and refusing to enter the port as required, Lin, by a course of severe measures, undertook to drive

them from his master's dominions. This brought on the war, during which the Son of Heaven issued repeated orders for "the extermination of the rebellious English;" for rebellious tributaries they were considered by the Chinese, having sent tribute (as the presents of Lords MacCartney and Amherst were called) to the Imperial Court. But "the rebellious English" were not much alarmed, and collecting a force upon the coast of China, they destroyed or dispersed the redoubtable army and navy of the Emperor wherever they met them. In fact the Chinese appear at first to have been entirely unprepared, except at the south, to show any effectual resistance to the attack of Europeans, and the whole of their defences seem to have been incapable of arresting the progress of a mere handful of British soldiers.

For about three years they measured their strength, without avail, against European arms and discipline, and several times, when the English humanely consented to treat, the Chinese, who, it afterwards appeared, only wished to gain time, violated their agreements; until, becoming wearied with the bad faith of the Chinese high officers, the English took the City of Canton, (which was immediately ransomed for \$6,000,000 and some other considerations,) and sending an expedition to the north took several important cities on the coast, entered the Yang-tsz-kiang (Child of the Ocean) took Shanghai, and proceeding up the river to the city of Chinkiang took possession of that place and blockaded the imperial canal. Continuing onwards, they soon appeared before the walls of Nanking, the ancient capital of the empire, and were ready to attack that city when the imperial commissioners, Keying and Ilipú sued for peace, and after several friendly conferences with the English plenipotentiary, Sir Henry Pottinger, a treaty of peace was formally signed on the 29th of

August, 1842, by which the Chinese agreed to pay \$21,000,000 indemnity, for the expenses of the English during the war, to open the ports of Shanghai, Ningpo, Fuchau, and Amoy, to all nations, and to cede the island of Hong Kong to great Britain.

Thus was the war between China and Great Britain ended, which began by the determined means pursued by the Emperor to put a stop to the opium trade in his dominions. The result has proved that he is powerless in this respect; and since the English government virtually refuse to put an end to the evil, by continuing the growth of opium in their East India possessions for the China market, the cure can only be effected by some great moral action amongst the Chinese people similar to that of the temperance cause in our own country and others.

CASE VI.

Chinese Singing Case; such as are seen in the business streets of the cities during the season of thanksgiving to the gods of the elements, wealth, &c., for their protection and assistance during the previous year. The figures, &c., on the pannels are all beautifully made of various colored silk crapes, worked in relief.

IN the autumn of every year, the shopkeepers in each of the streets of Canton, subscribe according to their means to illuminate and otherwise adorn their respective streets, as a means of propitiating the gods and thanking them for protecting their houses and property from the ravages of the elements and prospering their business during the preceding year. Interspersed

among glass chandeliers, which are suspended overhead in the centre of the streets, are groups of small figures representing scenes in Chinese plays, and at intervals are hollow pyramids, resting upon the houses on each side of the way, their interiors covered with thin looking glass and foils of various colors, which reflect the light from hundreds of tapers suspended within, and present to the spectators below, a gorgeous and dazzling appearance. Here and there along the sides of the streets, cases like the one seen here, are fitted up in the entrances to crossways, in vacant places, or shops, in which musicians and singers contribute their part to the entertainment. These illuminations are kept up during several nights in a street, according to the amount subscribed by the residents, and are then transferred to another.

CASE VII.

Merchant.

Parsee purchaser, in the peculiar dress of his countrymen.

Clerk.

Coolie, setting the table.

Beggar soliciting charity.

THIS case is a facsimile of a handsome mercantile establishment in the city of Canton, where such large and beautiful frames, as the one over the shelves at the back of the case, paraphernalia, and paintings of Jos' are only seen in the large stores and hong's; but the shrine to the god of wealth at the door and some representation of a deity inside are met with in the smallest establishments.

The merchant seated behind his counter with his

"*Soong-poon*," or counting board beside him, entering the orders given by the Parsee; the clerk about taking down a piece of goods pointed out by the purchaser; the coolie preparing a meal in the front part of the store, as is customary in Chinese shops; and the beggar at the door in the act of beating a small gong to call attention to his needy situation, completes a scene, many counterparts of which, are daily met with at Canton.

The Chinese are good merchants. They are systematic, obliging to customers, and indefatigable in the pursuit of money. The word of the large dealers is entirely to be depended upon, and the Hong merchants are noted for their honor in mercantile transactions. So much cannot be said of the generality of small traders, with whom foreigners come in contact, who are as great rogues as can be found anywhere, and most of them will ask four or five times as much for an article as they expect to get, and by their well feigned surprise if an attempt is made to beat them down often impose upon strangers. The English language is most barbarously used in China, and conversations like the following daily take place in old and new China streets, which are near the factories, or foreign residences, and are filled with small shops which depend upon foreigners for support. A person sauntering along one of these thoroughfares, is accosted by some shopkeeper on the lookout, with "*chin chin! wanchy some littety chow chow ting to-day?*" If an undecided answer is given, this question is followed by, "*walk in take ches gentlemen.*" At the same time receding into the shop; where, if he is followed, he continues: "*jus now wat ting wanchy?*" The person, if he understands the language, perhaps answers, "no sabby true. Can see, can sabby," and begins looking about. While he is doing this, the shopkeeper is not idle. "*You*

missy wat name?" "My name-is Jones." "Au! Missy Yones! My tinkey you lib Missy Wetmau house." "No! I live Suey hong number two." "Au! you lib Missy Faulk's house. My sobby he velly plopper; Missy Faulks my numbar one good flend, hab gib my ple-enty pidgeon. My tinkey you Olo Canton Missy Yones." "Yes: have come Canton side one time before." "Jus now hab got noos?" "No. What's the price of this fan?" "Au! dat hab number one Nankin ting; two dollar plum cashy hab true price." "I'll give you half a dollar." "Half dollar! Hy-yah! how can?" Maskee one dollar haf."
"No. I wont give you but half a dollar." "Hy-yah! numbar one ting haf dollar! no ca-an maskee one dollar." "No. Half dollar." "Jus-now-no-can-Ketchy any-plofit! Maskee! hab litty pidgeon, haf dollar can do: no ye wanchy chesaman? hab got numbar one." "No. Here take pay for the fan out of this dollar." "Hy-yah! dis hab Kow chin! mus loosy too muchy, no got chop dolla?" "No. S'pose no can take that, can keep the fan." "Maskee! bumby spose wanchy Ketchy cargo pidgeon, my chin chinny you too muchy take care my." And the universal chin chin accompanies the departure of the visitor.

The Spanish or Portuguese word "sa-be," or the French "Savez," is used instead of the English words know and understand: and maskee, for no matter, or I don't care. Pidgeon, is the common Chinese pronunciation of business; but those who try to speak correctly call it pidgeoness. "Hy-yah" is the Chinese exclamation of surprise, and chin chin, means good morning, how do you do? thank you, &c. The other words will probably be recognized. The Chinese have a whimsical preference for some Spanish dollars over others. They divide them into old head, new head, and Kowchin, dollars. The first bear the head of Carolus, with the stamp of some particular mint and always com-

mand a premium, while new heads, (just like the others except the mint stamps,) and Kowchin, (those bearing the head of Ferdinand,) together with North and South American dollars are at a considerable discount.

The Parsees are those descendants of the ancient Guebers or worshippers of fire, who, driven out of Persia on account of their religion, by the usurper Caliph Omar, sought refuge in Hindostan. After the English obtained possession of Bombay, many Parsees came to that place, and thence went to Calcutta, Madras, China, &c. The religion of the Parsees is called Muzdyesné, or Yezdaprust, meaning worshiper of God. By foreigners it has been contracted and called Magi. They worship one supreme being, whom they call the eternal spirit, or Yerd. The sun, moon, and planets they believe to be peopled with rational beings, acknowledge light as the primitive cause of good, darkness as that of evil, and worship fire, (as it is said,) from which they have received their name. But they themselves say, that they do not worship fire, but only find in it an image of the incomprehensible God, on which account they offer up their prayers before a fire, and maintain one uninterruptedly burning on holy places, which their prophet Zoroaster (so called by the Greeks, meaning the living star,) they say, kindled thousands of years ago. Their religion requires them to say their prayers five times a day. They do not allow other sects to join them and are strict in their observances. If any culinary vessel be touched by one of another caste, it must be thrice washed to purify it; and if it chance to be a mineral substance it can never again be considered pure. Their laws do not admit of polygamy and are peculiar in the disposal of the dead, who are not buried but exposed, in large buildings made for the purpose without roofs, to be devoured by vultures and other ravenous birds. The number of the followers of

Zoroaster in Persia is supposed to be 200,000. The number in India is about 50,000. Almost all those residing under the British government are merchants, or servants of merchants. There are no tailors, barbers, &c., among them, and they are dependent upon others for the production of almost all the necessaries of life. The few in China are principally natives of Bombay, and like most of the other foreigners, look forward to the accumulation of a competency to return home with.

Chinese shopmen generally eat but two meals a day. One about 10, A. M., and the other about 5, P. M. At each of which it is calculated one person eats about two thirds of a pound of rice, but as there is a little variety upon the table, consisting of cakes and sweet-meats, the two meals cost the same as the three eaten by mechanics; that is ten cents per diem for each individual. The table, dishes, &c., which the coolie is setting out, are such as are commonly used. It will probably be noticed, that there is nothing upon the table resembling knives and forks. These are not used by the Chinese at table. The little sticks, at the sides of the bowls, called chop sticks, are used instead, and the facility with which they shovel rice into their mouths, and fish small pieces of meat, &c., out of their stews with them, is truly astonishing.

The number of beggars at Macao and Canton, and their pitiable condition, arrests the attention of every new comer. It is said that they congregate at these places from all parts of the country, and that at Canton the number of the most wretched class exceeds 5,000. The blind are very numerous and generally go about in parties. They enter a store wherever they hear the voice of a purchaser and set up such a horrid noise with their small gongs, bamboos, and mournful singing that the shopkeepers are generally glad to give them the customary sum of one cash to get rid of them and

the vermin with which they are covered. Cutaneous affections are very common amongst the Chinese, who appear to be ignorant of the efficacy in such cases of sulphur, and other simple remedies. But the most pitiable objects are those afflicted with leprosy, which the Chinese consider incurable and contagious, and a person found to have it is immediately deserted by his friends and relations. This disease appears to be confined to the southwestern provinces, and is supposed to be owing to the humidity of the atmosphere. In Canton there is a government lazaret house, appropriated to lepers, and in addition a part of the city is appropriated to them, but the poorest are allowed to roam about the streets to the great annoyance of shopkeepers and passers by, from whom they solicit alms.

CASE VIII.

Lady, wife of a wealthy Chinaman.

Young lady, friend of the former, preparing to smoke.

Handmaid playing upon the "Pei-pa," a species of guitar.

Maid servant lighting the young lady's pipe.

Small boy, son of first lady.

do. younger son of first lady.

A large and beautiful Screen made of paintings on glass; chairs and tables made of king wood with variegated marble tops, superbly embroidered door screen, vase containing a peacock feather fan of 200 eyes, fruit upon the table, scrolls on the wall, lanterns suspended from the ceiling, &c. &c.

THIS case, or rather room, is a perfect facsimile of an apartment in a wealthy Chinaman's dwelling. The

richly carved, painted, and gilded work, of which it is formed, together with the furniture within are in peculiar Chinese taste, and entirely the productions of the Celestial Empire.

Here the visitor is introduced into a Chinaman's sanctum sanctorum; the female apartments, where Asiatic jealousy will not allow his most intimate friends to enter; nay, the door is even closed against his own father, and undutiful sons sometimes flee to the "fragrant apartments" for protection against the wrath of an offended parent.

The mother is playing with her children, the eldest of whom is threatening to throw a lichi at her, whilst the youngest is trying to get a cake, held, inadvertently by the mother, too high for his little hands to reach. This is one of the most life-like scenes in the collection. The countenance of the principal figure bears the indescribable expression of a mother strongly impressed upon it, and the children with their little heads shaved, leaving only two small tufts of hair done up in a fanciful manner on each side, are also true to the life; they are both boys, which are the pride of a Chinaman's heart, for they will perpetuate the family name, may become great men in their native land to reflect honor on their parents, either alive or dead, and after they have passed away, will sacrifice to their manes and those of their ancestors.

The young lady is preparing to smoke a Chinese hookah; she is dressed in pink and green, (the colors peculiar to ladies,) her hair is decked with flowers, of which the Chinese are very fond, "the golden lilies" peep out from beneath her dress, and on the whole she is a fair specimen of a Chinese beauty, who, as they poetically express it, has "cheeks red as the almond flower, mouth like the peach's bloom, waist slender as the willow leaf, eyes bright as autumnal ripples, and

footsteps like the flowers of the water lily." Although about to indulge in a luxury which would not be considered much of an attraction with us, she is doing nothing contrary to the usages of her country where both sexes contract the habit of smoking, with pipes of various construction, when quite young. The only segars they have are small paper ones, which are not much used by the better classes. Snuff appears to be monopolized by the men and one of the indispensable articles suspended at the waist of a gentleman is a snuff bottle, some of which, elaborately carved from "yu" or jade stone, cost several hundred dollars apiece. The snuff is taken out of the bottle with a small spoon attached to the stopper, laid upon the back of the left hand thumb, and conveyed by it to the olfactories.

The female, with feet of the natural size, playing upon the "*pei-pa*," or guitar, is a handmaid, some of whom are children of the poorer classes, and others those who are in infancy, left by their unnatural parents to perish in the streets, if unnoticed by the passers by, but if of good personal appearance, are taken up by those making it a business, taught numerous accomplishments, such as embroidery, music, and painting, and when old enough, sold as handmaids or personal attendants to the wealthy.

The servant maid, attending upon the young lady, is dressed in clothes suitable to her class, which, while not expensive, are at the same time neat and serviceable, but her hair is cut and left to hang down in the unbecoming manner of all young girls, not of marriageable age in China.

The large glass screen, upon the long table, is one of the finest specimens of Chinese painting on glass, and will bear the closest inspection. The painting represents the branches of a numerous family, paying their annual respects to the oldest surviving members. This

is an ancient custom with the Chinese, and is observed by the Emperor, who, upon these occasions, performs the "Kotow" (kneels and knocks his head upon the ground) before his mother.

The furniture of this apartment, which is rich and massive, is arranged in Chinese style; the sides of the room being occupied with rows of heavy arm chairs and tea poys, which are not intended to be moved about the apartment as ours are. Several of the chairs have landscape marble inserted in the backs, having trees and birds upon it. The finest specimens of this kind are rare and expensive, as only the natural colors of the stone are used. They are made by taking a slab of white marble having dark veins below the surface, and with much labor, rubbing down the exterior until spots appear where they are wanted, to form such rude representations of natural objects as the stone admits of.

The universal use of tobacco renders the "tom-to's" or spittoons seen in a Chinese room in such profusion necessary, and in the construction and ornamenting of these, considerable taste is displayed as the visitor will observe.

The embroidered hanging door screens, in this and the bamboo case are of rare beauty, and such as are seldom seen, even in China, where these articles are used in the interior of dwellings instead of doors. The peacock feather fan in the vase is an article of ornament and is not intended for use, and the fruits upon the table are such as are commonly seen in the markets at Canton, consisting of oranges, lichis, pomegranates, "sam leen," &c. The scrolls on the wall are a kind of ornament much prized by the Chinese. They are generally choice extracts of moral sentences from the works of the ancient sages made by some esteemed friend. Those selected by old persons are valued the highest.

The lanterns suspended from the ceiling to this room are very unique. They are made of stained horn and represent lions and birds.

The Chinese law does not admit of polygamy, as is erroneously supposed by many, although it does of concubinage. "A Chinese can have but one 'Tsy' or wife, properly so called, who is distinguished by a title, espoused with numerous ceremonies, and chosen from a rank of life totally different from his 'Tsü' or handmaids, of whom he may have as many as he pleases, and though the offspring of the latter possess many of the rights of legitimacy (ranking however after the children of the wife) this circumstance makes but little difference as to the truth of the position. In fact the wife is of equal rank with the husband by birth, is espoused with regular marriage ceremonies, possessing moreover, certain legal rights, such as they are; while the handmaid is bought for money and received into the house nearly like any other domestic." The 'Tsy' and the 'Tsü' stand to each other in very much the same relation of the Sarah and Hagar of the Old Testament.

If a person has *sons* by his wife it is considered derogatory to take a handmaid, but if he has not, it is of course allowable, and some of the Chinese have many. Pwan-tin-qua, a Mandarin, well known to foreigners at Canton, has thirteen, and a former linguist at the same place had nineteen. According to Mr. Lay, "the dwelling together of wife and concubine, under the same roof, does not produce that unhappiness that our feelings might teach us to imagine. The sole proprietorship of a husband's attachments does not enter into the calculations of the former, so that she yields to the obtrusion of a rival without repining; and the latter is content to find herself in a circle much above her birth and parentage. When Chinese ladies are ap-

pealed to, they allege that there is nothing objectionable in the practice. Wife and concubine mix together without any symptoms of jealousy and contend that neither one nor the other has any right to complain, so long as the husband is impartial and loves them both alike.

At home or abroad, in holiday robes or in plain clothing, the heart of a Chinese female seems to be at all times ready to overflow with mirth and good humor. Ill usage or misfortune may make her sad for a while, but the smallest efforts to soothe or amuse on the part of one whom she values, drives away all her heaviness. Confucian philosophy has done its best to unfit a Chinese for the possession of such an heritage, by assigning to woman nothing but the privilege of drudging for her lord. Those well chosen terms of esteem and preference with which we are wont to address females, and the countless variety of polite offices which we perform as matters of course, find no place either in the written or unwritten laws of Chinese society. Native poetry and romance descant upon the accomplishments of the lover and the charms of his mistress, and in beautiful terms and imagery eulogize the bliss of chaste and well requited love. But these sentiments seem to be confined to the poet, whose imagination guided by the promptings of his heart, and the refinement of his understanding, portrays what ought to be, but what seldom happens. It is hard to conceive how a man can behold the object of his best affections, and exhibit no desire to show her any marks of regard, especially when his heart has been softened by education, and no external circumstance interferes with the display of his feelings. Whenever the light of heaven-born Christianity shall dawn upon this people, and begin to dissipate the mists of a diabolical system of ethics, which has so long brooded over the land, one

of the first evidences of its presence will be a restoration of fair woman to all her rights and privileges ; she will then be regarded as she ought to be, " the glory of the man," and a Chinese will then behold a paradise yielding flowers to embellish his feasts, to adorn the friendly board, to refine, ennoble and rejoice his own heart."

"The birth of a female is a matter of grief in China. The father and mother, who had ardently hoped in the unborn babe, to embrace a son, feel disappointed at the sight of a wretched daughter. Many vows and offerings are made before their idols, in order to propitiate their favor and secure the birth of a son. The mercy of the compassionate *Kwanyin* especially, is implored to obtain this precious gift ; but after they have spent large sums of money in this pious work, the inexorable goddess fills the house with mourning at the birth of a daughter. "Anciently," says *Pan-Hwuypan* (a Chinese authoress,) the female infant was thrown upon some old rags by the side of its mother's bed, and for three days was scarcely spoken or thought of. At the end of that time it was carried to a temple by the father, accompanied by attendants with bricks and tiles in their hands." "The bricks and tiles," says *Pan-Hwuypan* in her comment on these facts, "signify the contempt and suffering which are to be her companions and her portion. Bricks are of no use except to form enclosures, and to be trodden under foot ; and tiles are useless except when they are exposed to the injuries of the air." At the present day as well as anciently, the female infant is not unfrequently an object of disgust to its parents, and of contempt to all the inmates of the family." If a Chinese is asked how many children he has, he gives the number of sons ; the daughters stand as cyphers in the list of his blessings. "Infanticide of females is not unknown among the

Chinese, and they are far from regarding this crime with the horror it deserves. "It is only a female," is the answer generally given when they are reproved for it."

The daughters of the wealthy receive something of an education, those of the middling and poorer classes generally none at all.

"The mistress of a family, among the affluent, has four waiting maids; the older ones to take care of her clothes, and to attend on her when eating; the younger ones to follow her when she goes out, to hand her tea and tobacco, to fan her, &c. These waiting maids are not unfrequently slaves, whom she has purchased for herself. Besides these she hires several housemaids; (as) one to dress her hair, one to cook her food, one to wash her clothes, and one to follow her when she goes abroad.

The master of a family usually has four personal servants; two grown men, who wait upon him at meals, take care of his clothes, and attend to all such matters; and two younger persons, to follow him when he goes abroad, to carry his pipe, to fan him, and to present his cards. He has also four domestics; the older carry water, and go to the bazaars; the younger sweep the floors, light the lamps, and wipe the chairs and tables."

CASE IX.

Itinerant barber exercising his avocation.

Person being shaved.

Fortune teller, with table, &c.

Street doctor and medicines.

do. broker with counter, &c.

Large map of China at the back of the case, made by the Chinese, from the surveys of the early Jesuit missionaries. The disproportionate size of the rivers, which the visitor will undoubtedly notice, is a fault common to all Chinese maps. There are also a number of bamboo hats, rush cloaks, &c. worn by the lower classes, on the wall.

“THE number of itinerant workmen of one kind or another, which line the sides of the streets, or occupy the areas before public buildings in Chinese towns, is a remarkable feature. Fruiterers, pastrymen, cook-stalls, venders of gimcracks, and wayside shopkeepers, are found in other countries as well as China ; but to see a traveling blacksmith or tinker, an itinerant glass mender, a peripatetic umbrella mender, a locomotive seal cutter, an ambulatory barber, a migratory banker, a perigrinatory apothecary, or a walking shoemaker and cobbler, one must travel thitherwards. These moveable establishments, together with fortune tellers, herb sellers, chiromancers, &c. pretty well fill up the space, so that one often sees both sides of the street in Canton literally lined with the stalls or tools of persons selling or making something to eat or to wear.”

As the Chinese shave the head as well as the beard every ten or twelve days, barbers constitute a numerous

class in their communities. The greater part are itinerant, and with the chest of drawers, which answers for customers to sit upon as well as to contain their tonsorial apparatus, and a water vessel over a small furnace, slung on a pole carried on the shoulder, they traverse the streets, making known their presence by occasionally twanging their call, which somewhat resembles the pitch pipe used by singers. Their common appellation is *Ti-tow-le*, meaning shave-head-old-man.

There are 7,300 barbers in the city of Canton, every one of whom has been obliged to obtain a license before commencing the trade, and all of whom, like the other mechanics, form a community whose business is regulated by laws made amongst themselves. They use no soap in shaving, merely wetting the head and face with warm water before applying the razor, which, from its short, clumsy blade, appears better suited to opening oysters than shaving, but which nevertheless answers the purpose intended very well.

The barber's whole apparatus is near him, and his razor and other small implements are seen in one of the open drawers of the case and in his hands. In addition to shaving, some of them exercise the function of shampooing, and practice cleaning the eye and ear, oftentimes to the manifest injury of the former, to diseases of which, the Chinese are particularly subject. A person is here seen undergoing the ear-cleaning operation, and the effect produced by the tickling sensation in the ear is faithfully delineated upon his countenance. The barber's remuneration is generally twenty or thirty cash, but no regular charge is made, the amount being left entirely to the generosity of his customers. As in other countries, the barber is the repository of local information, and his success is usually proportioned to his powers of making himself agreeable to his customers.

The Chinese of all classes are very superstitious, and fortune tellers consequently abound amongst them, who, for a trifling consideration, by consulting the stars, the lines on the hand, or by shaking several bamboo slips, with characters written on them from a case full, will predict with confidence the destiny of an individual. Our fortune teller uses the latter method which is the most common, and his advertisement informs the public of his abilities and charge for the different information furnished, whether it be to foretel the fortunes of some new born babe, the future fate of some hitherto luckless wight, a lucky day for a marriage or funeral, or the proper location for a house or tomb. This class pretend to few secrets ; by taking the characters from the slips thrown out and combining them upon the writing board according to rules for the different information wanted, they form sentences which are explained by referring to a book, and frequent appeals are usually made to the crowd around as to the correctness of the mode of proceeding in obtaining the explanations. There are sometimes ten or a dozen of these wise men to be seen in the street on the west side of the American factories at Canton, in the space of a few hundred feet, and generally some of them are Budhist and Taouist priests.

The street doctor is another ambulatory genius met with in China, and in Old China street (the one just mentioned,) they generally surpass in numbers the fortune tellers. A person can hardly pass through this thoroughfare without seeing some of them exhibiting their skill in dressing a sore, pulling teeth, or prescribing for some of the ills of the body. Some are surrounded with roots and herbs, some have long strings of teeth, which they have extracted, in front of them, and others, like our Esculapius, have their medicines exposed in small jars for sale, with printed advertise-

ments of their virtues and directions for use, and occasionally one may be seen with some large bones, or thick skin, such as that of the rhinoceros and elephant, disposing of them in small pieces to the passers by, who suppose them to possess eminent strengthening properties. One of this last mentioned class of Chinese M. D.'s might be seen at the entrance of the American grounds, in the latter part of 1844, with the skeleton of an ourang-outang, which he was disposing of in the manner spoken of, and as an evidence of the virtues of the medicine, an unhappy looking chicken stood upon one leg, beside the skeleton, with a duck's foot and leg bandaged on to the other.

In addition to the street doctors there are some who have acquired sufficient experience and reputation in their profession to find plenty of employment among the wealthy, and are consequently not obliged to resort to the thoroughfares for support. As dissection is never practised, they have very imperfect ideas of anatomy, and as an evidence of their ignorance of the circulation of the blood, they distinguish twenty-four different and distinct pulsations in the body, and twenty-four different diseases at each of three pulses on each arm. They also seem to be ignorant of the existence of muscles and nerves, and, as an instance of their ignorance of the latter, Dr. Parker, the American medical missionary at Canton, informed us, that a Mandarin, whom he had treated for *tic doloureux*, was previously under the hands of a native physician, who told him that the acute pain arising from this nervous affection was caused by the movement of a worm, existing in the flesh, which he endeavored to kill, but the worm changed his position so rapidly, that he eluded all his endeavors. Another physician, who practised in Old China street, the doctor said he had seen cutting off the edge of the gum around an aching tooth, and exhibiting it to his satisfied patient,

who was eased for the time by the counter irritation, informed him it was the worm which had caused all his pain. When a Chinese physician is unsuccessful, he retires with the adage, "that there is medicine for sickness but none for fate." As there are no medical schools in China, the only way for a person wishing to become a physician is to seek for some celebrated practitioner and become his pupil.

Notwithstanding the low state of medical science in China, which, in its connection with astrology, closely resembles the practice of the healing art in Europe, less than two centuries since, the Chinese appear to enjoy as good health and as many attain old age as in other countries.

Comparatively little appears to be known by foreigners regarding the bulk of medicines used by the Chinese, although it is known that they have several similar preparations of mercury and other minerals to those in use with us, and that the former are administered in the same classes of diseases. They also have some similar vegetable medicines to ours, but ginseng, which once sold for eight times its weight in silver, stands with them at the head of all remedies.

The street broker is a more stationary being than the others spoken of above, but his stand is seen at every turn. For a small per centage he is ready to exchange pieces of silver or to buy and sell the only national coin, called by the Chinese, *Tchen*, and by foreigners, *cash*, which is an alloy of copper and zinc principally, and of which 1,000 are intended to equal in value a tael, or Chinese ounce of silver (about \$1½) but 1,200 and more are sometimes given in exchange for a dollar. On the introduction of Spanish dollars in commerce, they were at first found to be so convenient, that the coinage of dollars in imitation was for a time allowed ; but though these commenced at a higher rate than the

foreign dollars, they soon sank greatly below the standard, while the foreign coin preserved its wonted degree of purity. The manufacture of imitation dollars, being now prohibited, is still carried on to a considerable extent at some places on the coast. At the north the opium traders occasionally receive dollars with Chinese and Mantchou characters and devices upon them, purporting to be issued by the present Emperor. The Spanish dollars imported at Canton soon become punched into such a state, with the private marks of all those through whose hands they pass, as to be saleable only by weight. The fraudulent even introduce bits of lead into the punch-holes, and none but freshly imported dollars can ever be received without a very strict examination, called *shroffing*, in going through which process the jingling of coin may be heard in the foreign residences throughout all hours of the day. Small payments, if not made in copper coin, are effected by exchanging bits of silver, whose weight is ascertained by such small ivory balances as that seen in the hands of the broker in this case, and with which all persons provide themselves. The payments to government not made in kind, are in silver, of a prescribed rate of fineness, which the officers charged with the collection of the revenue, generally deposite in some of the private banking establishments, called *n'gan po*, (money shops,) selected for the purpose, who, for a percentage, refine the silver until it contains only two per cent. alloy, and cast it into ingots of one and ten tael weight called *Sysee*, upon which the name of the banker and date of refining is stamped to prevent fraud on the part of the refiner. There are no chartered or privileged banking companies, but the private banks receive deposits from individuals either on interest not exceeding twelve per cent. or drawable at will without interest. The legal rate of interest is three per cent. per

month and thirty per cent. per annum; but this of course is very seldom reached, except in pawning and other such short loans. All compound interest is unlawful, and whatever number of years may have elapsed, the government does not enforce any claim for interest accumulated above the amount of the principal, or in the Chinese phrase, "the offspring must not be greater than the mother." The ordinary rate of interest at Canton is from twelve to fifteen per cent. per annum.

According to the *Memoirs sur le Chinois*, the motive of the government in legalizing such a high rate of interest, is partly to facilitate loans, and partly to discourage luxury and prodigality by hastening the ruin of such as borrow merely to spend.

Some of the former dynasties of China made use of paper money, which probably had its origin there, and was first announced to Europe as existing in China, by Marco Polo, the celebrated Venetian traveller, who visited the Empire in the thirteenth century. According to the investigations of Klaproth, paper money as a substitute for metals, without being guarantied by any sort of mortgage or security, was first introduced during the tenth century, although something of the kind existed long previous, in the promissory notes or bonds of the government given to traders to the capital, and all moneyed persons, in exchange for their cash, which they were allowed to deposit in the imperial treasury. These notes were eagerly sought after for purposes of trade, and probably gave rise to the issue of those, on a different system, which rapidly depreciated, and notwithstanding the efforts of the government to sustain the credit of this paper money, at different times, caused much distress to the country, and the Mongols were driven out of China after a reign of less than a century, through its abuse. The Ming Emperors, who succeeded, were not only unable to abolish the paper in circula-

tion, but compelled to issue new notes. Every attempt was made by compulsive measures, to restore the paper currency to a better condition, and some of the taxes were allowed to be paid with it; but every exertion was fruitless, and the notes went out of circulation; at least, history makes no mention of them later than the year 1455. The Mantchous, who succeeded the Ming Emperors, and are now masters of China, have never attempted to introduce a paper currency, for they are happily ignorant of the European policy, which declares that the more a nation is in debt, the more it is rich and flourishing.

CASE X.

Military Mandarin of the sixth grade.

Archer.

Soldier with matchlock.

do. with spear.

Militia-man or policeman, with whip and lantern.

Military weapons on the wall, &c.

Large black velvet "Law-San" or "State Umbrella," embroidered with gold; used to hold over the head of the Emperor to protect him from the sun, and carried as a banner in processions of State.

Richly embroidered satin "Law-San."

do. do. "T'soy-Kay" or "Banner," carried in processions upon a horizontal staff between two persons, one preceding the other.

THE Mandarin in this case is equivalent to our lieutenant. He is dressed in the summer costume, with a fan (the Chinaman's constant companion in warm

weather,) in one hand, and a tobacco pipe in the other. The chair in which he sits is the kind used by military officers of the Celestial Empire when inspecting their troops, and is made to shut up for convenience in transporting it. The change from the winter to the summer dress, and vice versa, is simultaneous throughout a province. On the commencement of the hot or cold weather, the first person in each province, as the tsoong-to or viceroy, assumes his summer or winter cap, which is noticed in the official gazette, or court circular, and is the signal for every man under his government to make the same change. If a superior officer to the viceroy happens to pass through the province at the time, his change of dress sets the example.

The archer represents one of the most esteemed and effective branches of the Chinese military. Their dress is the handsomest and most expensive, and their weapon is considered by the Chinese, and no doubt is, superior to their rude and ill-constructed matchlocks. The skilful use of the bow and arrow, like fencing amongst western nations, is considered an elegant accomplishment for gentlemen, and the bow and arrow constitute the principal arms of the cavalry, who are said to be very expert in using them, rarely missing the target while their horses are in rapid motion. The bow is made of elastic wood and horn, strongly bound and cemented together, and strung with a hard twisted cord of silk. The strength of the bow is estimated by the weight required to bend it; varying from eighty to one hundred pounds. The longest exceed six feet and six inches. The arrows, for practice, are made of bamboo with horn heads pierced with holes, which make a whistling noise in passing through the air; the other extremities are feathered. The arrows used in war are made similarly to the others, except that the heads are of iron or steel, and the shafts stronger. In

using the bow and arrow, the Chinese wear a strong, heavy ring, of agate, or jade stone, upon the right hand thumb, with which they draw the string.

The soldier with a matchlock is dressed in the uniform of his corps, which is plain and serviceable like that of the principal part of the Chinese military. The matchlock in his hands is one of those used at Canton during the difficulties with the English a few years since, and is a fair specimen of this species of Chinese fire arms. His cartridge-box, it will be observed, is in an exposed position in front of his person and many fatal accidents happened during the war, by pieces of the ignited match, with which the guns are touched off, falling amongst and firing the cartridges; and in one of the engagements at the north an English officer lost an arm in attempting to take a prisoner whose cartridge-box exploded at the moment and killed him.

The soldier with sword and shield is defending himself against his antagonist who is armed with a spear. His shield is made of rattan, turned spirally around a centre, and on it is painted the face of a hideous monster, the object of which, is to strike terror to the hearts of the enemy. Such weak devices as this were used by the Chinese, in their last attempt to subdue the "rebellious English," several of which were exceedingly ridiculous. At some of the battles the brave Tartar soldiers advanced to meet the foe with their faces painted like clowns at a circus, and throwing somersets as they came on, to terrify the "barbarians." Several were shot upon the wing (as the English soldiers called it) as they performed their gyrations in the air. This mode of attack is only paralleled by some of the other stratagems which the Chinese soldiers were directed, by their commanding officers, to put in practice. One of the latter recommended his men to use their endeavors to throw the enemy upon the ground as soon as

possible, for being once down, an Englishman, from the tightness of his breeches, was unable to rise without assistance, and would consequently be entirely at their mercy.

The swords used by the Chinese are generally made of iron, and like the matchlocks are of little use. The spearman's weapon, of which there are a number of different forms upon the wall, is a more effective instrument, and in the hands of disciplined troops would be as serviceable as the bayonet in charging an enemy.

The sixth figure in this case is one of the militia who are principally used as a local police, and as such, this one has a lantern in one hand, with the Mandarin's name, to whose corps he belongs, upon it, and in the other hand a whip which is used to disperse small riotous assemblages in the streets, and to clear the road before the great man, his master. His dress is that of the Chinese militia, his upper garment having the character '*yung*' (brave) inscribed upon the back as well as front, which was considered by the English, who had frequent opportunities of seeing it in the former position, as rather contradicting this quiet and modest assertion.

In addition to the spears upon the wall, there are two bows; one strung, and the other unstrung; two pair of double swords; one pair with a tortoise shell, and the other a leather sheath; besides several other swords and caps, and a jinjall, or long heavy gun on a pivot, which has three moveable chambers, in which the powder and ball are put, and which serve to replace each other as often as the gun is discharged. These have been used for a long time by the Chinese, and in principle are the same as some of our late invented fire-arms but coarsely made. Being constructed of thick wrought iron, and very strong, there is little danger of their bursting, and when well served, in close engage-

ments, are effective weapons of offence or defence. Most of the large boats and junks are armed with jin-jalls, in which the Chinese have confidence, and which are undoubtedly superior to Chinese cannon, which are cast hollow, not bored out as ours are, or even reamed, and no attention being paid to the quality of the metal, they often burst and destroy those whom they were intended to defend.

In the front part of the case is a small gun which stands upright, with its wooden cover on one side. Sets of three of these guns are placed at each of the gates of Chinese cities and are fired as salutes whenever a Mandarin passes in or out. They sometimes serve rogues, who are pillaging in a body outside the walls, a good turn, by giving them timely notice of the approach of officers.

According to the latest authorities the Chinese army is divided into four divisions, according to the number of nations which compose the Empire.

The first division consists of 67,800 Mantchoos divided into 678 companies.

The second division is composed of Mongols who entered China with the Mantchoos at the time of the conquest, and comprises a body of 21,000 men formed into 211 companies.

The third division is composed of Chinese who joined the Mantchoos towards the end of the reign of the last Chinese dynasty. This division includes the field artillery of four hundred cannon, and consists of 27,000 men divided into 270 companies. These three divisions forming a total of about 116,000 men, constitute the Tartar regular army, the greater part of which is cavalry, and which is ranged under eight standards, distinguished by the colors, yellow, white, red, and blue, and each of these bordered by one of the others.

The green flag distinguishes the Chinese troops, who

constitute the fourth division, which contains in the aggregate about 625,000 men. These are the militia spread throughout the provinces, most of whom do little or no military duty, but having proved themselves strong, able bodied men, by lifting the weights prescribed by law, are recruited and become liable to be called upon to serve at any time, but the mass of them receive their pay of a few dollars a year and continue at their occupations.

In addition to these four divisions amounting to nearly 740,000 men, there is an irregular light Mongol cavalry which is said by Timkouski to resemble the Russian Cossacks of the Don, Oural, &c., who pay no taxes but do military service on the frontiers instead. This body of Mongols is estimated by some persons, at 500,000 men, but it is impossible to ascertain this with any degree of exactness.

The Chinese military officers, like the civil, are divided into nine ranks distinguished by the same balls upon their caps, but the first rank of military officers only claim right of precedence with the fourth rank of civilians. As Davis correctly remarks; "It may be considered as one proof of social advancement on the part of the Chinese, that the civil authority is generally superior to the military, and that letters always rank above arms, in spite even of the manner in which the Tartars obtained the Empire. In this respect China may be said to have subdued her conquerors." "A military Mandarin of the highest grade may be often seen on foot, when a civil officer of middling rank would be considered as degraded unless in a sedan with four bearers; the others are not allowed chairs but may ride."

"The highest military rank is that of a tseang-Keun, or Tartar general, one of whom has charge of the regular troops in Canton province; this post can never be

filled by a Chinese, but secondary commands may. Below these are subordinate officers, promoted in regular order from the lowest grade, according to their physical strength, and their skill in shooting with the bow, combined with the activity and zeal which they may occasionally display in cases of civil commotion or revolt. One very singular feature we must not forget to notice, in regard to the military officers of China. They are all subject to corporal punishment, and very often experience it, together with the punishment of the cangue. This parental allotment of a certain quantum of flagellation and personal exposure, is occasionally the fate of the highest officers, and, upon the whole, must be regarded as a very odd way of improving their military character. It must be observed, however, that enterprising courage is not considered as a merit in Chinese tactics. They have a maxim, that 'rash and arrogant soldiers must be defeated.' The qualities of a good general are enumerated as follows by the Chinese. 'The covetous he appoints to guard his treasure; the uncorrupt to dispense his rewards; the benevolent to accept submission; the discriminating and astute to be envoys; the scheming to divine the enemy's plans; the timid to guard the gate; the brave to force the enemy; the strong to seize an important pass; the alert to gain intelligence; the deaf to keep a lookout; and the blind to listen. As a good carpenter throws away no blocks, so a good general has no men unemployed. Each is selected according to his capacity; but favor, (it is added,) and interest, and secret influence subvert the order of things, sending the *blind* to look out, and the *deaf* to listen.'"

Notwithstanding the reputation the Chinese have acquired of being great cowards, a reputation which the mass perhaps deserve, according to the general acceptance of the term, the English officers bear witness that

there are some brave men amongst them. At the taking of the city of Amoy by the British, in August, 1841, a Chinese officer was observed to cut his throat in a battery as the foreigners entered it, and another walked into the sea and drowned himself in the coolest manner possible. Other instances were noticed at Chinhae, upon the defence of which the rich city of Ningpo depended for preservation, which, with the latter, fell into the hands of the British in October of the same year. The Chinese troops at this place, although broken and dispersed, refused to lay down their arms, preferring death to surrender, and many officers committed suicide; thus showing that discipline was all that was wanting to make good soldiers of them. The cowardice of the mass is probably owing to the long peace the Empire has enjoyed, to their naturally amiable dispositions, and the state of subjection they are kept in during their lives destroying all confidence in their own powers. But that they are naturally cowards we do not believe, having seen the class of persons who who would probably be the first to run before a body of soldiers, submit to the most painful operations of the surgeon's knife without flinching in the least, or even uttering a groan.

The Chinese believe the gall-bladder to be the seat of courage, and the heart the tenement of the mind; that the latter turns pale like the face, when a person is under the influence of fear, and that rice steeped in the gall-bladder of a human being and eaten will make brave men of cowards.

CASE XI.

Man ploughing, with a buffalo attached to the plough.

Man with a rush cape on and a hoe in his hand.

Man beating out paddy (unhulled rice.)

Man hulling paddy.

Coolie carrying two boxes of tea.

At the back of the case are some of the implements and machines used in husbandry, and specimens of the common cotton and grass cloths manufactured by the Chinese.

THE Chinese husbandman and his implements, as seen here, are probably the same as they were ages ago. The plough is said to be the counterpart of that used by the ancient Hebrews, and strongly resembles those found among the Arabs or Syrians. As in other countries, this implement is synonymous with husbandry, a farmer being called *Kung-teen-jin*, "a man who ploughs the fields." The buffalo is used almost entirely in the southern provinces for ploughing the rice fields to which he is peculiarly adapted, being a hardy animal, living on coarse food, and his nature leading him to prefer wet, muddy shallows, where he may often be seen wallowing like the hog with nothing but his head above water. From this propensity he receives his Chinese name of "*Shuey-new*," "water-ox."

The rush cape worn by the second figure is also used by fishermen and others in rainy weather, and the "*Cha*," or hoe in his hand is the most common utensil in Chinese husbandry. A considerable part of the turning over the soil is done with it instead of the plough, and

by practice the Chinaman has learned to apply it to almost as many uses as there are separate instruments in other countries.

Next to thrashing with the flail, the mode of beating the paddy from the straw, as exhibited here is the most common. The tub and other apparatus is carried to the field, and the grain as fast as cut is brought to it and the paddy beat out immediately. By this method the straw is injured very little, and serves for making brooms, rain cloaks, mats, &c. Animals are also sometimes used in treading out grain. All the principal farms have thrashing grounds, made of hard earth or chunam, and almost every village has a public one for the accommodation of small farmers.

The paddy is deprived of its husk, and whitened either by the trip hammer and mortar, at which the fourth figure is at work, or the circular machine seen at the back of the case made of pieces of bamboo set on end in a frame, and fastened with chunam, a cement made of lime and oil.

Our coolie represents a numerous body in China where nearly everything is carried by them. At the north, carts with low plank wheels, and wheelbarrows, are sometimes seen; but at the south there are many who never even heard of such things, and at Hong Kong an anecdote is told which illustrates their ignorance of such machines, as well as their attachment to "old custom." In making some of the roads along the side of the mountain where the town of Victoria is located, the superintendent thought the work would be expedited by using wheelbarrows, and accordingly procured some which were put into the hands of the coolies without any instructions about the manner of using them, it being taken for granted they knew how; but much to the amusement of the foreigners, who happened to be looking on at the time, the Chinamen,

after filling the barrows, with which they seemed pleased, slung them with a rope upon the bamboos, as they were wont to do their baskets, and in pairs, with the barrows between them, trudged off to the edge of the bank with their loads; and it was sometime, and not without much trouble, that they were induced to use them properly. The Chinese coolies are probably as muscular a body of men as can be found in the world, although their food is principally rice. Their pace is always a kind of half run, and they may be often seen moving along with loads of one or two hundred pounds apiece at the rate of four or five miles an hour. Farmers and coolies wages do not usually exceed three or four cents a day and boarded, and many do not get as much.

The farming implements and machines in this case are the principal ones used by the Chinese. It is unnecessary to enumerate them as their use, with the exception of the chain pump, is apparent at a glance. The fanning-mill is sometimes used to clean tea as well as grain, which is more commonly separated from the chaff by being let fall, from such large bamboo trays as are here seen, in a current of air. The fanning-mill is said, by Davis, to have originated in China, where it is made like this model, with several spouts to separate the grains of different gravities as well as to clean it from the chaff. The chain pump is of various dimensions; this is a small one. It is only calculated for raising water to small heights and is generally worked by hand with a crank, or by the feet with treddles, on the shaft, which, being turned, draws the boards up the trough in succession, and the water in front of them. The suction pump is unknown in China, and the force pump, which was introduced by Europeans, is but little used.

The common cloths in this case are manufactured

cheaply, and retailed at a low price, and the partiality of the Chinese for their own productions, leads them to make use of these in preference to foreign goods; some of which are much better and equally as cheap.

As agriculturists, the Chinese have generally been overrated by authors, as it is said by competent judges that they do not equal the English. They are better gardeners than farmers, and in that art certainly do excel. Their terrace cultivation has been much exaggerated by those writers who affirm that nearly all the hills are terraced to the very summits, when in fact but very few are, as is testified to by Davis and other members of European embassies who have visited the interior, and nearly every person, visiting China, is disappointed at seeing the large number of barren hills between the ocean and Canton, a distance of seventy-five or eighty miles, where it was expected a perfect garden would be found. Other parts of the Empire are said to present a similar spectacle, and Peking, the capital, is situated upon a sandy, arid plain, incapable of sustaining vegetation. Those hills only are terraced, where the soil warrants a good return for the labor expended, and where a plentiful supply of water can be conveniently obtained. Agriculture in China holds a rank second only to literature, and to perpetuate the remembrance of those times when princes themselves were cultivators of the soil, the Emperors of China, accompanied by the chief officers and princes of the blood, repair at the proper time, in the spring of each year, to the temple of the inventor of agriculture at Peking, the grounds about which are enclosed by a high wall, to till the ground and offer sacrifice to Heaven. The part of the field tilled by the Emperor is covered with a kind of tent made of mats, and after he has ploughed for about half an hour he ascends a neighboring eminence whence he examines the work of the princes, ministers and

Mandarins, who, guided by the most experienced cultivators, plough in the open air. All are dressed like farmers, and while they are at work the musicians of the court sing hymns composed in ancient times in honor of agriculture. The ploughs are drawn by oxen which are never used on any other occasion. There are also granaries destined for the produce, part of which is used for seed upon future occasions and part to make cakes for the sacrifice to Heaven.

Rice, the principal production of China, may be called the staff of life in that populous country, and Gutzlaff remarks, that a native of the southern provinces will not admit he has made a meal, unless he has eaten a sufficient quantity of rice, and some Chinese once inquiring of him whether the Western barbarians ate rice, and finding him slow to answer them, exclaimed: "Oh! the sterile regions of the barbarians, which produce not the necessaries of life. Strange that the inhabitants have not long ago died of hunger!" Some idea may be formed of the enormous consumption of this article, when it is stated that a ship load of 12,000 piculs of $133\frac{1}{2}$ pounds each, or more than a million and a half of pounds of rice, does not equal the amount consumed in the city of Canton in a single day. At the south, two crops of rice and one of vegetables are raised upon the same spot of ground in a year, and as might be expected in a country where the ground is urged to the utmost, all kinds of manure are in demand. Decayed animal and vegetable matter, sweepings of streets, the mud from ditches, burnt bones and lime, and even barbers' shavings, which are not inconsiderable, as millions of heads are shaved every ten days, are industriously gathered and sold: but the collections from sinks and other animal manure is esteemed the highest, and mixed with loamy earth, and dried in small masses in the sun, it forms a considerable article of

commerce. In towns and on rivers the whole atmosphere seems at times to be impregnated with the odor left by passing scavengers, who pay little attention to the olfactory nerves of less interested persons. Every farm is furnished with a cistern in which the manure is dissolved and kept until required for use. It is not mixed with the soil, but universally applied to the plant itself in a liquid state, and most seeds are steeped in it previous to being sown.

What few diminutive horses and cows the Chinese have, are pastured on waste land incapable of cultivation. They have no good land to spare for animals, all is needed for the support of man. In consequence of this very few can afford to eat animal food, and Davis says that there is no people in the world who eat so little meat or so much fish and vegetables as the Chinese. The tax on land is part in kind and part in money, but the sum is small, and reduced considerably or remitted altogether in case of destructive drought or inundation. The farms are generally small and without fences, being usually divided by ditches, but the low wet lands where rice is cultivated, are divided by narrow embankments which are used as walks and means of communication between villages. No wide roads are seen at the south, or indeed needed, as wheel carriages are not used.

In addition to the chain pump for irrigating their fields, the Chinese have several other simple machines for the same purpose. The principal of these is a wheel, sometimes forty feet in diameter, which, with the exception of the shaft and supports, is made entirely of bamboo. The paddles are of basket work, and some bamboo tubes open at one end, and fastened on to the circumference of the wheel, tangent to, or diagonally across it, take up the water from the stream, (in which the wheel is placed, and turned by the current striking

the paddles,) and carrying it to the top of the wheel, discharge it into a gutter which conveys it to the place required. It is calculated that some of these wheels raise upwards of three hundred tons of water to the height of forty feet in twenty-four hours.

The mills used by the Chinese for making flour are made of two stones, (usually a hard granite) with the faces grooved like our mill stones, and the top one turning round an iron pin fastened into the lower one. The hopper is fastened to the upper stone over a small hole a little one side of the centre. Most of these mills are small and turned by a single person; but the public ones are usually turned by buffaloes, a few only by water power. In the two first mentioned, the upper stones are turned by levers fastened to them, and in the buffalo mills the animals (one to each run of stones) walk around in circles twelve feet in diameter, seven or eight times a minute. Four buffaloes working by turns at one run of stones will grind from three to four hundred pounds of grain per day. In the water power mills the upper stones have sticks fastened into the circumference which act as cogs, and which are turned by similar sticks fastened into the shaft of the water-wheel. The water-wheels generally used are overshot, and a run of stones turned by one of them usually grinds six or seven hundred pounds of grain in twenty-four hours. These, like the few other machines used by the Chinese, are of the simplest kind, but their tools and agricultural implements appear to be particularly designed to direct labor not to supersede it. If improvements, manifest and simple, are proposed to a Chinese, the proposer is immediately referred to ancient custom, and the usage of his fathers, or perhaps to the fear of being *squeezed* by the Mandarins, and this is an end to all controversy. Educated to reverence antiquity, and to think the usages and productions of the Celestial Empire perfec-

tion, the force of custom on the minds of the Chinese is a great bar to their improvement. Experience has shown, that a supply of food can be procured, and a numerous population supported by an adherence to the ancient mode, and a Chinaman is the last person to waste either land or labor in venturesome experiments.

CASE XII.

Carpenter, sawing.

do. planing, with bench and tools complete.

Travelling blacksmith, with his forge, bellows and other apparatus, mending a cast iron vessel.

Itinerant shoemaker, with his kit, at work.

Over head is a large rush umbrella, such as is seen covering small movable establishments of various kinds in the streets and market-places of Canton.

IN China, the sawyer's, the carpenter's, the joiner's, and the sashmaker's trade are all exercised by the same person. There are no saw-mills, planing machines, or sash factories, and in sauntering about the streets of the cities, at the door of a shop, or new building, may be seen one or two men sawing boards from the logs, and inside other workmen manufacturing them into the different forms for constructing or finishing a house. Their carpenter's tools are few, peculiar, and rudely made; but the work done with them, although not equal to that of our mechanics, made with more perfect instruments, is probably much superior to what they could produce with similar ones. The peculiarity of their tools will be immediately noticed by a mechanic;

the handsaw resembles our bucksaw, except that the blade stands at an angle to the frame, the plane, from its diminutive size, looks like a plaything, and is used, as seen in the hands of one of the figures, the chisels and gouges are few and have very short blades, the rough wooden drill-stock, with a bamboo bow and dart-shaped drills, answers instead of gimblets, a bolt and ring serves to draw nails, as the clumsy looking hatchet does to drive them; the adze, with its wooden head, is a curiosity from the economy of iron evinced in its construction, and, like many other things, the exact opposite to ours, the line for marking boards, &c., is black instead of white. This marking apparatus is a convenient affair; the line is wound on a spool, fastened in a small box, and turned with a wire crank; when drawn out it passes through some cotton containing moistened India ink, which is also used with a slip of bamboo for marking as a pencil, a small weight fastened to the end of the line keeps it from being drawn into the box and serves as a plummet.

A Chinese mechanic knows nothing about augers, braces and bits, gimblets, drawing knives, spoke shaves, and the host of other tools used with us to save labor and economise time. These are not desideratums to the myriads of China who overcome physical obstacles, like insects, by dint of numbers, but economy of materials is the great object. Their pay will not admit of their spending hundreds of dollars for tools, their chest and all the contents, they can easily carry in one hand to the place where required for use, and if they need a hole larger than can be made with a drill, they have the time to make it with a chisel or gouge.

The traveling blacksmith is engaged in the celebrated operation of '*welding cast iron*,' as it has been incorrectly called, but which as the observer will notice is nothing more than filling up a crack (made wider for

the purpose) in a broken cast iron vessel with drops of the same metal in a melted state which are pressed down on each side with the rolls of cotton cloth which he has in his hands. After filling the fracture in this manner it is rubbed over with clay to stop up any remaining small holes.

The blacksmith's tools are more portable than a person would expect they could be made ; his bellows has no unnecessary machinery or finish about it. It is usually made of the section of a tree bored out and a piston fitted to it, which, being moved to and fro, by the handle at one extremity, the air is alternately forced out and drawn in at each end ; thus making the blast nearly, but not quite, continuous. His furnace is small, but large enough for all the work required of him, and with the baskets containing his hammers, scraper, files, and fuel, and when he moves, his forge and bellows, slung at each end of a pole on his shoulder, he trudges about from place to place, seeking employment. Most of the metal work of the Chinese which will admit of it, is finished by scraping instead of filing or polishing.

The honest shoemaker, who sits beside his brother vulcan, has suspended operations upon the old shoe between his knees, and is looking very wisely through his large spectacles at the cast iron vessel which the knight of the hammer and tongs is repairing. There are 4,200 shoemakers in Canton, many of whom belong to the wandering class, and hardly a street can be passed but one of them is seen industriously plying his trade.

The number of persons engaged in different mechanical employments in the city of Canton is estimated at 246,000, and each of the respective trades form, to a certain degree, a separate community, and have each their own laws and rules for the regulation of their business. The wages of journeyman carpenters, blacksmiths, and mechanics of that class, are from fifteen to

twenty-five cents a day and boarded. Wood carvers get from eighteen to forty cents and found, and ivory carvers from twenty to sixty cents. Mechanics eat three meals a day, viz: at 7, A. M., 1, P. M. and 6, P. M. The food consists principally of rice, with a little fish or pork to season it, and a few greens. Each person will eat on an average a catty (equal to a pound and a third) of rice at a meal, and the daily expense for each individual's food does not exceed ten cents. All mechanics work from seven in the morning until sundown.

Such large umbrellas as the one overhead in this case, are generally seen protecting a number of half naked beings, from the rays of the sun, who are gambling for the value of a cash (the tenth part of a cent) in pea nuts, or something of equal worth, and crowding around the board underneath, the lookers on evince as much anxiety as if they had an interest in the valuable stake. Some of these establishments remain stationary for a considerable length of time, unless disturbed by the Mandarins, and are enclosed at night with a screen-work of bamboo, which rolls up into a compact form in the day time.

The lower orders of Chinese are much addicted to gambling, which is a vice chiefly confined to them, and notwithstanding the law to the contrary, in the more retired streets of the cities are gambling houses where these wretches congregate. The most common game is that of quadrating cash, which consists in throwing down a handful, or an unknown number of cash, small stones, or bits of crockery, and counting them out by fours. This game is called '*cha tan*,' and the issue depends on the remainder bet upon. Ten, twenty, and more men are often seen around a table, different members of the group exhibiting all the passions of the gambler—fear, hope, success or disappointment, as they win or lose alternately.

CASE XIII.

Tanka boat woman sculling, with an infant on her back.

do. do. girl rowing.

Small boy with float tied to his back, playing.

Tanka boat complete.

Elegant model of a nine storied pagoda.

THE first object which meets the eye in visiting China is the barren looking coast ; the next the fishing smacks ; and the next the tanka (egg house) boats who swarm round vessels coming to anchor, the inmates all screeching at once in a jargon difficult to be understood by a new comer, but which is soon learned. Every one is dignified with the title of ‘ Massa Cap’n,’ and “ *My poaty la, My poaty la Massa Cap’n ! My sobby you facy thue old tim Massa Cap’n !*” is generally the burthen of their song. In Macao roads, where vessels usually stop before proceeding up to the Canton anchorage, the tanka boats are generally navigated by young girls, in competition with whom the old women meet with poor encouragement. The boat seen in this case was purchased from the family who were using it at the time on the river at Canton, and is of the ordinary size seen at Macao, but not quite as large as some of the same class at Whampoa and Canton. At the latter place there are 84,000 registered boats upon the river, most of which are these tanka boats, in which a man, unless a passenger is seldom seen in the day time. The fathers of the families residing in them are generally fishermen, boatmen, or coolies, whose employments call them away, and who are obliged to leave their boats and families in charge of the mothers, who in ad-

dition to taking care of them often raise some ducks or chickens for sale in small coops hanging over the sterns of the boats. These boats are generally kept much cleaner than Chinese dwellings on land and in common with their other vessels as well as houses, every one has a shrine and Jos, or representation of one, before which jos stick is kept continually burning, and morning and evening a general chin chining, (as they call their noisy worship,) consisting of the beating of gongs and burning of paper, takes place to propitiate their idols. The females who live in these boats appear to be out of their element when on land, and by the running pace at which they move seem to be afraid some accident will befall them before reaching their boats. The mode of carrying infants tied on to the back is universal in China, and resembles the same custom amongst our Indians. The larger children generally carry the infants, and those not higher than a walking-stick, are often seen with babies strapped on to their backs. Most of the small children have floats made of light wood, or a bottle gourd tied to their backs to keep them from sinking if they fall into the water, which they seldom do, although they appear to move about in the most careless manner. It is said that in case they fall overboard, in addition to a ducking, they get flogged, which makes them more careful in future. Chinese boats are principally propelled by sculling oars at their sterns, which work on pivots with very little friction and noise. Some of the large passenger boats have four or more large sculls, (each worked by ten or a dozen men,) two placed at the sides of the stern, and the others at stagings on the sides. When moving at full speed, these boats go as if urged by steam power. The oars or sculls are all made of two pieces, fastened together with rattans.

This case contains, in addition to the boat, a large

and beautiful model of a nine storied pagoda. These lofty edifices, towering to the skies, constitute one of the beauties of a Chinese landscape. There appears to be some doubt concerning their origin, but the supposition is that they are monuments of Buddhism, as many of them have temples dedicated to Budha in their vicinity, and some of them contain Budhistic idols. That they are intimately connected with the superstitions of the Chinese, and that they suppose them to exert a salutary influence upon the country surrounding them, there can be no doubt, from the tenor of the subscription papers occasionally circulated by the literati and gentry for their repair. The following is a translation of one issued at Canton, taken from the Chinese Repository:—"Fellow-countrymen! The region of country southeast of the provincial city, on account of its water courses, has an important influence on the fortunes of the inhabitants. From an examination of old records it appears that the pagoda on Pachow and the adjacent temple, were built in the twenty-fifth year of Wanleih; and that the pagoda at Cheikang, and the temple there consecrated to the god of letters, were founded in the reign of Teënke; all these structures have had a most happy influence on every thing around them, causing the number of literati to be very numerous, and the productions of the soil most abundant. Recently, however, the winds and the rains, driving furiously, have broken down the tops of the pagodas, and laid the temples in ruins, and injured even their foundations. Their appearance now is very unsightly; they ought to be repaired, in order to secure the return of happy and prosperous times. The pagoda on the north of the city, which rises five stories high, and has its walls painted red, a color which is from its very nature productive of fire, ought also to be repaired, and painted with some other color. Already we have ob-

- 185. Handsome painted porcelain flower vase, with raised figure of a lizard encircling the neck.
- 186 and 187. A pair of porcelain cap stands, made in imitation of pieces of bamboo tied together.
- 188. Two beautiful enameled tea trays.
- 139. Enameled Jos vase to hang on the wall beneath the painting of an idol. This is made in the form of half an *oo-loo* or bottle gourd, a Chinese emblem of longevity.
- 190. A beautiful enameled blue and gilt holy water vase, used by the Budhists.
- 191. Enameled tea-pot with stationary handle.
- 192. Small enameled flower vase.
- 193. Three enameled plates of different patterns, and one enameled tea tray.

The manufacture of porcelain originated in China, and commenced with the Tang dynasty, A. D. 630. The first furnace on record was in Keang-se, the province where it is now principally made. In ancient times it was called "imitation gem ware." For the last thousand years the government has paid great attention to the manufacture of porcelain, and some of the Emperors have given large premiums for the best specimens. In point of substance it has never yet been surpassed, although the advances made in the science of chemistry, and in the art of painting, by Europeans, has enabled them to excel the Chinese in the coloring and the execution of the paintings. Notwithstanding the perfection to which Europeans have attained in the manufacture of China ware within the comparatively few years since its introduction, they still purchase considerable of the Chinese, and the value still keeps up, especially of the large articles, as an instance of which it may be stated that such jars as the large ones in this case, cost from two to three hundred dollars a pair, in China, according to the perfection of the shape and the beauty of the

- 152 and 153. A pair of vases similar to the above, of the next size smaller.
- 154 and 155. A pair of porcelain vases of the third size, elegantly painted with single figures.
156. Finely gilt blue porcelain jar for powdered sugar, called "*ping-fu*," "chrystal flowers."
- 157 and 158. A pair of common flower stands.
- 159 and 160. A pair of hexagonal light green porcelain garden seats, with delicate white raised sprigs and flowers.
- 161 and 162. A pair of blue porcelain garden seats with white raised figures.
163. Beautifully painted porcelain garden seat, hexagonal form.
- 164 and 165. A pair of blue porcelain "*tom-tos*," or spittoons, with raised white flowers.
- 166 and 167. A pair of handsome enameled copper spittoons.
- 168 and 169. A pair of fine enameled candlesticks used as part of the furniture of Budhistic Altars.
170. Large and beautiful enameled copper vase, used to burn incense in before the idols of Budha.
- 171, 172, 173 and 174. Two pair of small porcelain vases.
- 175 and 176. A pair of yellow porcelain cap stands, with raised figures of parrots, &c.
- 177 and 178. A pair of antique six-sided porcelain vases.
- 179 and 180. A pair of fine painted square porcelain vases.
- 181 and 182. A pair of bottle shaped porcelain vases, richly painted.
- 183 and 184. A pair of five necked green flower vases. These are sometimes used by Chinese archers to try their skill in shooting their arrows into the different necks.

- 185. Handsome painted porcelain flower vase, with raised figure of a lizard encircling the neck.
- 186 and 187. A pair of porcelain cap stands, made in imitation of pieces of bamboo tied together.
- 188. Two beautiful enameled tea trays.
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painting when taken from the furnace. Some idea may be formed of the extent of the manufacture when it is mentioned that several hundred thousand workmen are employed, and the fires of the furnaces, when seen from a distance at night, are said to resemble a city enveloped in flames.

CASE XV.

THE interior of this case is filled with Chinese musical instruments. On the top are several porcelain vases.

194. *Kam* or *Kin*, "the lute." This is more esteemed than any other musical instrument of the Chinese; partly on account of its antiquity. A native writer says it is called *Kam* (to prohibit) because "it restrains and checks evil passions, and corrects the human heart." It is made from the wood of the *woo-tung* or *Dyandria cordifolia*, its strings are of silk, and it is said to discourse most excellent music, but the difficulty of playing upon it is so great, that "every tune that a Chinese learns costs him the labor of several months."
195. *Hayoong-Kok* or *Wa-Kok*. This instrument is used in Buddhist temples to call the inmates to their evening devotions, and also in the army, as the drum is with us, to mark the morning and evening hours.
196. *Chang*. A smaller species of lute than the *Kam*. It has sixteen strings and is generally seen in the hands of blind musicians who use their long finger nails or some substitute as a plectrum.

197. *Pi-Pa*. The balloon shaped guitar. This is also made of the *woo-tung* wood. The plane upper surface is left without varnish, and is let into the rounded back. The strings are of silk, as were those of the ancient lute used in Europe, and the *pi-pa* is said by Mr. Lay to correspond exactly to the harp of Pythagoras in the outline. It is one of the most common accompaniments to the voice of ballad singers.
198. *Ut-Kam*. The full moon guitar. "This is made of the *Swan-che* wood, and has four strings which stand in pairs and are unisons with each other. The table is not coated with varnish, lest it should hurt the sound. Our violins never acquire their purest tones till they have lost the best part of their varnish; would it not be as well to take a leaf out of the Chinaman's book, and bestow all the ornament upon the neck and back, but leave the sounding-board untouched."
199. A call used by pedlars of cloth, &c. From morning till night the clicking of the *Luk-koo* is heard in the streets of Chinese towns accompanied by cries of the different kinds of pedlars.
200. *Sam-een*. Three stringed guitar. "This is made of the *Swan-che* wood, its sounds are low and dull, and it is played as an accompaniment to the *pi-pa*. The body is covered with the skin of the *tan* snake, of which the natural vestment is divided by cloudy lines of brown and yellow into compartments. The jerkin of this snake, we see, helps to make melody after its decease, and its liver is much prized by the dealers in medicines."
201. *Ee-een*. The two-stringed fiddle. The rebeck of the Chinese. Some *Ee-eens* are made merely of a stick of bamboo passing through a

hollow cylinder of the same material, but this one is of rather better construction. "One end of the cylinder is covered with snake skin and the other is left open. The bow is in all its original simplicity being a piece of rattan or bamboo, with its ends drawn towards each other by a small bundle of horse-hair, which passes between the strings, and it requires no little practice to keep them clear of one while being drawn over the other, as they are near together. As it is a cheap instrument, it is in the hands of a great many learners, who fill up the vacuity of their leisure moments by grating the strings of this scrannel coagmentation of silk and wood. In better hands, however, its notes, though shrill and piercing, are by no means contemptible. It will be seen that this instrument embodies the principle of the violin, which is comparatively a modern instrument, its great powers and capabilities being first pointed out by Tartini. The Chinese were in possession of the idea ages ago, but while the Italians labored to give the original draft every perfection it was susceptible of, the eastern Asiatics left theirs to enjoy its primitive simplicity."

202. *Tai-Kam*. The bass fiddle. This is very much like the *ee-eeen*, except that the drum is made of cocoa nut shell instead of bamboo, and its notes are gruffer. These two instruments are almost the only ones among the Chinese that are played with a bow.
203. *Taoong-Kam*. The wire strung harmonicon. The strings are beaten with small slips of bamboo, and in skilful hands emit sweet music.
204. *Shap-yam*. An instrument made of ten small

- gongs arranged in a frame shaped like a cross. This is carried in marriage processions and used as an accompaniment to other instruments.
205. *Chat-kok*. The clarion. This instrument is made of thin copper, and the upper part of the stem slides into the lower to enable the performer to modify the sounds, which are very grave.
206. *Wang-teh*. The Chinese flute. "This is made of bamboo, bound with silk between the apertures to preserve the wood from cracking, and helps doubtless to sweeten the sound. It is with this, as with the guitar and lute, that the Chinese dame cheers and beguiles the lonely and unexciting hours of her seclusion."
207. *Ho-toong*. Trombone trumpet. The sounding tube of this instrument is capable of being lengthened and shortened at the will of the performer. Its sounds, like those of our trombone, are not very agreeable alone, but form a proper relief to the shriller instruments when blown in concert.
208. *Sang*. This is a collection of tubes varying in length, so as to utter sounds at harmonic intervals from each other, thus embodying the principle of the organ stops, and with the wind chest, into which the tubes are inserted, forms the embryo of that magnificent instrument. Very few of the Chinese of the present day understand the use of this instrument, which was used in ancient times in the performance of religious rites.
209. *Hayoong-lo*. Small gong used with other instruments by bands of music during marriage entertainments.
210. *Nam-ting*. Small gong suspended in a metallic frame, used by Budist priests.

211 and 212. *Tan-Ta, and Tong Koo.* Gongs used in concert with other instruments.

The gong is a favorite instrument with the Chinese. The large ones are heard in their morning and evening devotions, they precede processions of all kinds, and drown all other noises in bands of music.

213 and 214. *Cymbals.* These add to the din kept up with gongs in bands of music upon the stage.

215. *Seaou-Soo-lo.* A small gong used in concert with other instruments.

216. *Tong-Koo.* The concert drum.

217. *Luk-Koo.* A call similar to 199.

218. *Wai-Koo*, "flat drum." "This is much used by blind singers, who saunter through the streets in the night. These singers are also the tellers of old stories. Many of them are poor female children, early trained to this business, by which they procure support for their parents, sometimes, as well as for themselves."

219. *Mar-lo.* Beggar's gong.

220 and 221. *Heang-teh.* "This possesses all the essential parts of the clarionet except the finish and the sweetness of its sound. It is a great favorite among the Chinese, who are so charmed with its loud and deafening sounds, that they make it the principal on all occasions, either of joy or sorrow. It is heard at funeral processions, it takes a part at marriage entertainments, and leads in the musical companies both at the theatre and in the temple."

222. *Nam-Sing.* Bell used by Buddhist priests in their worship. Among the instruments of percussion used by the Chinese, the great bell claims the first place, as all other instruments were tuned by this. It was also in ancient times as the standard of weight and measure. The Chinese bell

has no clapper, but is struck with a wooden hammer. It is seen in all the principal temples, hung in a large wooden stand, and is struck upon at vespers, and at other times, when prayers are offered up. The bell is an eastern invention, and was used many centuries before it was known in the west.

223. *Puk-eu*, "divining fish." This instrument is used in the recitation of prayers, both private and public, by the Budhistic priests, for the purpose of marking time.

224. *Pin-koo*. The low drum. This and the *pong-koo* are used together in a chorus, the singers beating them with small bamboo sticks. They give out a peculiar clicking sound, not generally agreeable to the ears of others than Chinese, till use and association, ingredients in taste, have made it so.

225. *Tong-heng*. This metallic instrument is also used by the Buddhist priests, to mark time while chanting their prayers.

"As lovers of pleasure, the Chinese have always had great respect for music, one of its principal promoters; and for tones and rythm, the two essential elements of music and of song, they manifest great fondness. 'Indeed it appears that the ancient sages of China were not only extremely fond of what they esteemed good music, but that they believed it to have a powerful influence over the morals of the people. It is said that Confucius was so powerfully struck with the music of the great Shun, that for three months after he heard it, he knew not the taste of his food.' Their writings on the subject of music, though hard to be understood, are very numerous; and they contain records of the art, in the earliest periods of their history, accompanied with drawings and descriptions of their instruments. Many

of the most ancient are now disused, and ‘according to their own account their music at present is far inferior to what it was in the golden ages of antiquity.’

“The rules for writing instrumental music among the Chinese change somewhat according to the instrument employed ; thus the lute requires a very different system of notation from the guitar ; and both from the rebeck. In the notation adopted for the lute, ‘each note is a cluster of characters ; one denotes the string, another the stud, a third informs you in what manner the fingers of the right hand are to be used, a fourth does the same in reference to the left, a fifth tells the performer in what way he must slide the hand before or after the appropriate sound has been given, and a sixth says, perhaps, that two notes are to be struck at the same time.’ On account of this clumsy mode of notation, but few Chinese learn to play the lute scientifically.”

- 226. Beautiful porcelain vase, with the surface purposely cracked in burning. The Chinese affirm that the art of making this kind of ware has been lost for several hundred years.
- 227. Light green porcelain vase, with raised white figure.
- 228. Very ancient surface cracked porcelain vase, discolored by time.

C A S E X V I .

- 229. Large gilt figured envelopes for marriage letters.
- 230. “ “ letter paper “ “
 Exchanged by the parents of the bride and groom and sent accompanied by the marriage presents.

- 231. Smaller gilt figured marriage envelopes.
- 232. " " letter paper for same use as 230.
- 233. White letter paper, with blue title-page, for communications and petitions to government officers.
- 234. Red letter paper, with dark blue title-page, for communications between Mandarins.
- 235 and 236. Figured red letter paper.
- 237. Plain red letter paper.
- 238. Figured white letter paper.
- 239 and 240. Figured and plain mourning letter paper.
- 241 and 242. " " envelopes for letters.
- 243. Mourning envelopes.
- 244, 245, and 246. Name strips for envelopes.
- 247. Figured fancy colored note paper.
- 248 and 249. Plain red and mourning cards.
- 250. Small red cards.
- 251. " " envelopes and name strips.
- 252. Letter from an officer in the province of Honan, to Dr. Parker, the American medical missionary at Canton, stating his case and soliciting his advice.
- 253, 254, and 255. Envelope of letter from Wong (2d Imperial Commissioner,) to Dr. Parker; the letter, and a copy of Keying's despatch to the Emperor, accompanying the treaty with the United States.
- 256. Envelope of an official document from the Imperial Commissioner, Keying, to the Hon. Caleb Cushing, Minister Plenipotentiary from the United States to China.
- 257. Envelope of an official document from the Tsoong-to of Canton, to Paul S. Forbes, Esq. American Consul at Canton.

- 258. Facsimile of Keying's Tartar signature as affixed to the treaty between China and the United States. The first character is the signature, and the second or lower one is the flourish.
- 259. The Imperial Commissioner Keying's card.
- 260. The card of Wong-gan-toong the second Commissioner.
- 261, 262, and 263. The cards of Chow-chang-ling, Pwan-sz-shing or Pwan-tin-qua, and Tung-lin, the Mandarins or high officers attached to Keying's suite. It will be noticed that Pwan-tin-qua's card has a drab colored strip upon it upon which his name is inscribed. He was still in mourning, at the time this card was presented, for his mother who died nearly a year before. The Chinese ritual prescribes the time of mourning for a parent, which is nine months or thrice ninety days, during which time government officers retire from office.
- 264. Stereotype block for two pages of a Chinese book. All the printing is done in China with such blocks as this. They have no movable types but the American missionaries at Macao and Hong-Kong are printing books in Chinese with movable types made in France.
- 265. Seals for the use of merchants.
- 266. Handsome carved block for printing labels.
- 267. Block for printing invitations to a marriage entertainment.
- 268. Stamps used by shopmen.
- 269. Canton court circular, containing only the movements of the various government officers.
- 270. Copy of the Peking Gazette, issued at Canton every other day. This one contains dates from Peking, eighty days previous (Canton is about as far from Peking as New Orleans is from New

York.) There is no freedom of the press in China. The newspapers contain only such information as the government sees fit to have published to suit its own purposes.

- 271. Different kinds of theme paper used at the literary examinations of candidates for the different degrees necessary for them to attain before becoming eligible to office.
- 273. Account books of various sizes.
- 274. White envelopes with red name strips.
- 275. Faint ruled theme paper.
- 276. Ruled account paper.
- 277. Specimens of handsome characters made by a celebrated Canton scribe named Chung-uk-shung.
- 278. Characters for children to copy.
- 279. Chinese Almanac, for 1844.
- 280 “ “ arranged to resemble
a boy leading a buffalo.
- 281. Divining book to consult when throwing the bamboo slips used in Jos houses or temples to ascertain the lucky days for marriages, building houses, &c.
- 282. Chinese Arithmetic.
- 283 and 284. Ancient characters and their meaning explained.
- 285. Picture book used to learn children the names of things.
- 286. Directions for holding the pencil for different kinds of writing. The Chinese are great admirers of caligraphy, and indeed one of the essentials at the literary examinations is an elegantly written theme.

The manufacture of paper and the art of printing both originated in China, the former being first made by the Chinese, A. D. 95, and the art of manufacturing it transmitted by the Arabs (who learnt it from the Chi-

nese) into Spain about the beginning of the 10th century, and the latter invention, which was first introduced to the notice of the Chinese government about the middle of the 10th century, was first brought to notice in Europe in 1440, and introduced into England in 1470. Before the invention of paper the Chinese wrote upon slips of flattened bamboo which they formed into books by fastening them together with wires.

CASE XVII.

THIS case contains a beautiful model of a two story summer house, as seen in the southern provinces of China, with small figures of a lady and gentleman. On the top of the case are several finely painted porcelain vases.

CASE XVIII.

CONTAINS a model of a silk store in Canton. On the top of this case are also several porcelain vases.

CASE XIX.

CONTAINS a model of a China ware and curiosity shop in New China street, Canton. There are two pair of elegant five necked porcelain flower vases, and a pair of beautifully painted single necked ditto, on the top of this case.

Chinese stores, like the houses, are ordinarily but one story high, but some of the handsomest are two stories. Nearly all are destitute of yards, and have only a platform upon the roof where the fuel is kept for cooking, which is done in the attic. In the cities the ground, in business localities, is covered with stores, and they are universally lighted by sky-lights in the roof, as seen in the models here exhibited.

CASE XX.

THIS case is filled with fine specimens of enameled ware, small porcelain articles, and a variety of other things, among which may be noticed several vessels for keeping tea hot, two metallic vessels for Su-hing, or hot wine, used at dinners, two cups for drinking the wine, two China ware pillows of curious forms, two ancient incense-vessels in form of unicorns, two medicine jars, an image of the idol Quanyim made of porcelain, &c. &c. On the top of the case are eight elegant porcelain jars, of various patterns.

CASE XXI.

CONTAINS a model of a canal boat, such as the tea is brought to Canton in. A large number of these vessels are always to be seen in the Canton waters. They are excellent cargo boats, and peculiarly adapted to the shallow inland waters and canals, where they are pushed along by the men with bamboo poles, or tracked with ropes. They have peculiar masts, which can be taken

down and put up with facility, which enables them to take advantage of the wind in large streams. The top of this case is also covered with porcelain vases.

CASE XXII.

CONTAINS a model of a Nanking junk.

The hulls of all junks are shaped very much like a Chinese shoe, but they differ considerably in their upper works and embellishments. The Nankin junks are perhaps the handsomest. "The model from which a junk was first derived, is said by the Chinese to have been a monstrous fish; the fancied resemblance is kept up in the eyes, the mouth, and teeth, painted on the bow, a frisking tail in the high stern, &c." Like all other Chinese vessels the junks are without keels, and draw very little water, on which account they fall to leeward in head winds, and are obliged, in their trading voyages, to take advantage of the monsoons or periodical winds which, on the coast of China, blow steadily for several months in one direction, and then change and blow in an opposite one. The art of navigation appears to have been on the decline in China for several centuries, as it is well known that the Chinese once navigated as far as India, while at present their most distant voyages extend no farther than Java, and the Malay islands to the south. They have no instruments for calculating the latitude or longitude, but are guided by the compass between the prominent headlands; of which, together with the harbors, currents and shoals on the coast, they possess tolerably accurate directories. The sails of all Chinese vessels are made of mats, the ropes and cables of split rattans and coir, or the husk of the cocoa nut, and the anchors of a heavy hard wood,

called by the Chinese *teih-mo*, "iron wood." The account which Mr. Gutzlaff gives of the manning and discipline of the trading junks, in which he made several voyages, explains, in part, the loss of so many at sea. "Besides the principal owner of the cargo, or agent for those who own it, there is the captain or pilot. He sits constantly on the weather side of the vessel, observing the shores and promontories as they are approached, and from habit seldom lies down to sleep. Though he has the nominal command over the sailors, who are the offscourings of the Chinese population, they obey him or not, according to their pleasure, and sometimes scold or brave him like one of their own number. Next to the pilot is the helmsman, who manages the steering and sails. Besides clerks for the cargo, there is a purchaser of provisions, and another whose express business it is to attend to the offerings to the gods and goddesses. The crew consists of two classes: the able seamen, who are called *Tow-mo*, "heads and eyes," and the ordinary seamen called *Foki's* "comrades." Every one is a shareholder, with the privilege of putting a certain quantity of goods on board. The principal object of all is trade, and the working of the junks would seem to be a subordinate point. The crew exercise full control over the vessel, and oppose every measure which they deem injurious to their own interest; so that the captain and pilot are often obliged to submit to them. In time of danger the men often lose all courage; and their indecision, with the confusion which attends the absence of discipline, not unfrequently proves the destruction of the junk."

CASE XXIII.

CONTAINS a model of a Mandarin boat or revenue cutter.

The Mandarin boats, called by the Chinese "fast crabs," and "scrambling dragons," are intended by the government for the suppression of opium smuggling on the rivers, but are said to be oftener used for smuggling, or for collecting from smugglers a certain amount for every chest of opium they are allowed to run in, which amount goes into the pockets of the Mandarins having them in charge.

On top of this case are two China ware fountains, sometimes used as flower pots, made to represent rocky hill sides, with castles, temples, &c.

CASE XXIV.

THIS case contains a great variety of embroidered articles, such as knee pans, pockets, bags for areca nut and tobacco, head ornaments, waist ornaments, &c. &c. ; also caps of various kinds, embroidered and plain, theatrical cap, canonical head dress, &c.

CASE XXV.

CONTAINS many beautiful specimens of their carving in ivory, tortoise shell, sandal wood, stone, and bamboo.

This is work in which the Chinese certainly do excel any other nation. The labor and finish on these articles speak for themselves, but the attention of visitors is particularly called to the large carved ivory ball with sixteen smaller ones carved out on the inside, also to the large carved ivory basket, the carved sandal wood card-rack and stand, the beautiful silver and gold filagree basket and the card cases. There is also in this case a circular metallic magic mirror which possesses the power of reflecting an image of the raised figures on the back from the surface.

The top of this case is covered with specimens of carved bamboo roots, &c.

CASE XXVI.

THIS is filled with a great variety of articles. Here is a Joo-ee or sceptre, similar to one in twenty-five, the ornamental parts of which are carved out of Jade and other precious stones, a beautiful lacquered paint box with colors, &c., a large and elegantly painted porcelain bowl and two plates on stands, a set of porcelain sweetmeat vessels in shape of a puzzle, a pearl inlaid lacquered sweetmeat box, a splendid pearl inlaid lady's dressing case from Japan, a beautiful and costly carved red lacquered Japanese present box presented by Pwantin-qua one of Keying's suite, and many other things.

CASE XXVII.

CONTAINS a model of a Chinese flower boat.

The flower boats are used by the Chinese as hotels

are with us, but to a greater extent, in giving dinners. They are also often used by bridal parties and excursions of other kinds upon the rivers. At Canton whole streets of these boats are seen, which with their richly carved and gilded fronts present a gorgeous spectacle, especially at night, when they are splendidly lighted with a great variety of lanterns. Many of them are used as drinking and gaming establishments and some for worse purposes. On the top of the case is an elegant model of a Chinese summer house and a beautiful specimen of carving in fine wood.

CASE XXVIII.

CONTAINS a model of a Hong boat, so called by foreigners, because used by the Hong merchants in going from one part of Canton to another, or to and from their country places. They are very pleasant and convenient boats for making excursions upon the river with small parties in summer, and have been adopted by several foreign residents at Canton for this purpose. On this and the next case are a number of cases of insects, &c.

CASE XXIX.

CONTAINS a model of a stone bridge of five arches at Fahti near Canton.

CASE XXX.

ONE side of this case contains two beautiful paintings on glass, a carved stone tablet on a beautiful king wood stand, a carved king wood shrine, a metallic vessel for keeping eatables and drinkables warm with a lamp underneath, a white copper hookah, a white copper lamp with three prongs, a hand furnace used in cold weather by gentlemen, metallic incense candlesticks in the form of birds, rosaries, &c. The opposite side of the case contains a large carved tablet with birds upon it made of pearl, a beautiful carved and gilt domestic shrine, a king wood shrine and painted porcelain image of the goddess Kuanyim, a painting on glass representing a thunder storm which the Chinese suppose to be caused by the dragon, two beautifully flowered candles used at marriage entertainments, other figured candles used in temples, two bamboo shirts worn in warm weather, a sword made of ancient Chinese coins, used as a charm against ghosts, and several other articles.

CASE XXXI.

CONTAINS a model of a duck boat.

The Chinese consume a great many ducks, which they contrive to rear very cheaply in boats made for the purpose. In these the ducks are conveyed from place to place upon the rivers and turned out to seek their own food upon the muddy banks and shoals. Upon a signal being given by the owner the ducks may be seen hurrying from every direction towards the boats to which

they belong, and ascending the inclined planks laid out for the purpose, file off to their own coops. It is said that the birds are trained to flock to the boats when the signal is given by the last one coming in being whipped.

CASES XXXII. AND XXXIII.

THE first of these cases contains a model of a stone bridge of three openings in the interior of Honam; and the second a model of a granite bridge of three arches opposite Canton.

Chinese bridges, where there is much passing, and the situation admits of it, are always made of the most solid and durable materials, put together in a substantial manner. Evidences of their engineering skill in this respect are to be seen in all parts of the empire, and several fine bridges are spoken of in Staunton's account of Lord Macartney's embassy to China. One of ninety-one arches, thrown across an arm of a lake between Soo-chow and Hang-chow, was passed, and in Keaugnan solid stone bridges of different forms were observed to be thrown over the canal. Some of the arches were semi-circular, others the transverse section of an ellipse, and others approached the shape of a horse shoe, the space being widest at the top. From the fact of arches and vaulted work being found in the Great Wall, which was built more than two thousand years ago, it is evident that the Chinese must have understood the construction and properties of the arch long before the Greeks and Romans, whose original and most ancient edifices consisted of columns connected by straight architraves, of bulk sufficient to support the incumbent pressure of solid masonry.

CASE XXXIV.

CONTAINS a beautiful model of a Mandarin's couch, with the appurtenances complete. On the top is a model of the Whampoa pagoda.

The bedsteads used by the wealthy Chinese, of which our model is a fair specimen, are massive and tasty pieces of furniture, and cost large sums. In summer nothing but a mat is used upon them; and in winter a thin quilt stuffed with raw silk. The luxury of feather beds, hair mattresses, and other western inventions, appear to be unknown to the Celestials. The bed covering is made of silk, and always handsome; its arrangement at the back will be noticed in the model. A pillow made of bamboo or rattan usually answers to rest the head upon.

The model of a pagoda on this case is a representation of the pagoda of *Pepa-chow*, known to foreigners as the "Whampoa pagoda." It is one of the land marks used by vessels coming up the river. It stands on a slight elevation of ground, is about 170 feet high, and was built in 1598. It was originally called Fowtú, (Budha,) and also "the pagoda of the sea monsters," and has a small court dedicated to the god of the north, and a temple consecrated to the monsters of the deep.

CASE XXXV.

Is filled with all the different specimens of Chinese boots and shoes for gentlemen and ladies, and clay models of a pair of small feet, one with the bandage and shoe on and the other naked. There is also an assortment of Chinese writing pencils and India ink.

CASE XXXVI.

CONTAINS a model of the principal building attached to the celebrated Buddhist temple at Honam, commonly called the Honam Jos house, with idols, &c., complete. On the top of the case is a model of a two storied summer house in the south of China completely furnished.

The ground occupied by the temple at Honam, which is the largest and best endowed religious establishment in the southern part of the Empire, was originally a private garden, but several hundred years ago, a priest named Cheyue, built up an establishment, which he called "the temple of ten thousand autumns," and dedicated it to Budha. It remained an obscure place until within 200 years; when the Emperor Kanghe's son in law, who acquired the title of "King of the subjugated South," by completely bringing the province of Canton under his father's sway, took up his head quarters in the temple of Honam. Being a bloodthirsty man, and casting his eyes upon Ah-tsze, a fat, happy priest, whose good condition he thought could not be the effect of vegetable diet, and that he was consequently a hypocrite, he drew his sword to kill him; but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him that Ah-tsze was a holy man, adding, "you must not unjustly kill him." Next morning the king presented himself before Ah-tsze, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his tutor and guide, and morning and evening the king waited on the priest as his servant. Through the intervention of Ah-tsze the inhabitants of the surrounding country

were rescued from extermination, and by their gratitude and the munificence of the king and his Tartar officers the temple was raised to its present magnificence.

Its buildings, which are chiefly of brick, are numerous, and occupy with the gardens belonging to the temple, six or eight acres. These grounds are surrounded by a high wall. After entering the first gate and passing through a long court-yard, the centre of which is occupied by a handsome wide granite walk, kept very clean, and shaded by rows of large trees on each side, you come to the second, called the hill gate, over which *Hae-chwang*, the name of the temple, is written in large characters. Here, as you stand in the gateway, you see two colossal figures, twenty or twenty-five feet in height,—images of deified warriors, stationed one on your right and the other on your left, in threatening attitudes, to guard day and night the entrance to the inner courts. Passing further on, through another court, you enter “the palace of the four great celestial Kings,” images of ancient heroes, of colossal dimensions, like the former. Still advancing, a broad granite pathway, like the two former, conducts you up to the principal building, of which our model is a representation. Upon a carved and gilded tablet, in front, is inscribed the characters *Tae Hoong Paou Teen*, “The Great Powerful Precious Palace.” *Procul, O procul este profani*. You are now in the presence of the triad of Budha—*Sau Paou Fuh*, the three precious Budhas. Three stately images, more than twenty feet in height, in a sitting posture, covered with burnished gold, and representing the past, the present, and to come. On the right sits *Kwo-Keu Fuh*, whose reign is already past. In the centre is *Heen-tsae Fuh*, who now reigns over the world. And on the left is *We-lae Fuh*, the Budha whose reign is yet to come. In front of these are altars, upon which the incense vessels and

offerings to the gods are placed. Eighteen other gilded idols of smaller size deck the sides of the hall, and bells, urns, &c. are scattered about.

The building, in which these images are placed, is about 100 feet square, and standing in the midst of the vast hall, at twilight, surrounded by the colossal but senseless and silent idols, who receive the largest share of the worship due from the sons and daughters of Adam to their creator, a feeling of awe gradually steals over the mind, akin to that felt on visiting the splendid edifices dedicated to religious purposes in other countries. But here it is soon dispelled by the monotonous chanting of the priests, performing their vespers in the Pali language, of the meaning of which they themselves are generally ignorant.

“Beyond this building are other halls, filled with images, and on the right side is a long line of apartments, some of which are formed into narrow cells for the priests, and others into stalls and pens for pigs, fowls, &c., which are brought to the temple by devout devotees, when they come to make or pay vows to the beings who inhabit the temple. On the left side there is another set of apartments, a pavilion for Kwan-foo-tsze, a military demigod; a hall for the reception of visitors; a treasury; a retreat for *Te-tseang-wang*, the King of Hades; the chief priest's room; a dining hall, and a kitchen. Beyond these, there is a spacious garden, at the extremity of which there is a mausoleum, wherein the ashes of the burnt priests are once a year deposited; also a furnace for burning their dead bodies, and a little cell in which the jars containing their ashes are kept, till the annual season for opening the mausoleum returns. There are likewise, tombs for the bodies of those who leave money for their burial. There are about 175 priests in the temple, who are supported in part by property belonging to the establishment, and

partly by their own private resources. Only a very few of them are well educated."

The summer or country houses, of which the models seen in this collection, are fair specimens, are generally built of wood and set upon brick or stone pillars in the midst of sheets of water, which are covered with the nelumbium, or water lily. Some of these country seats, occupying a few acres only, diversified by artificial hills, clumps of rocks and trees, small islands and buildings of different sizes and construction, joined together by tasty bridges, are arranged in such a perspective manner as to give them the appearance of extensive grounds. Families do not ordinarily reside at these places, but short excursions are made to them in summer, and entertainments are given to friends in them, in which theatrical performances generally form a part, and a private theatre is therefore attached to the principal building for this purpose. The Chinese being great epicures, some of these entertainments are very costly, and the tables are covered with a profusion of dishes, filled with extravagant and far-fetched dainties. The order of the courses varies, but they usually begin as ours end, with fruits, cakes and sweetmeats, and end as our begin, with soup, or more commonly with plain boiled rice. The number of courses is sometimes very great; ten, twenty, thirty and upwards are not unusual. One course is not entirely removed to give place to another, but the dishes are being continually changed. The food consists principally of stews, in which the meat is cut up into small pieces previous to cooking, in order to accommodate it to the chopsticks, and a Chinese dinner would be nothing without stews made of birdsnests, sharks' fins, deers' sinews, bicho-de-mer, or sea slugs, and many other such dishes, used and appreciated only by the Chinese, and all of which, to the uneducated and barbarous taste

of a native of the western world, possess a similarly insipid or repulsive flavor. Samshou, a liquor distilled from rice, is served hot, and the host and guests amuse themselves with the game of *tsoey-moey*, or some other. This game is played by two persons facing each other and simultaneously throwing out their hands and opening some of their fingers, at the same time expressing the number of fingers held out by both. If one guesses correctly, and the other does not, the loser is obliged to drink a cup of samshou. This is a favorite game with all classes, and Davis says, is precisely the same as the game of *Morra*, common among the lower orders of Italy at the present day, and derived by them from the Roman sport of "*Micare digitis*," of which Cicero remarked, that "you must have great faith in the honesty of any man with whom you played in the dark." After the entertainment, if theatricals are introduced, one of the actors steps forward and presents a list of plays to the principal guest for his selection, any of which the company can perform at a moment's notice.

The dwelling houses of the Chinese present a blank wall to the street, and in this respect as well as in their ordinary plan, are said to bear a curious resemblance to the remains of the Roman habitations, disinterred from the scoriae and ashes of Pompeii. "They consist usually of a single story, divided into several apartments, lighted only by windows looking into the internal court yard. The principal room next to the entrance, serves to receive visitors as well as for eating; and within are the more private apartments, the doorways of which are screened by pendent curtains of silk or cotton. At the north, the apartments are furnished with brick work couches, with furnaces below to warm them during winter."

The houses are generally raised a few steps above

the ground and are generally built of blue brick superficially pointed. "Those of consequence are entered by a triple gateway, consisting of one large folding door in the centre, and of a smaller one on either side. These last serve for ordinary occasions, while the first is thrown open for the reception of distinguished guests. Large lanterns of a cylindrical shape are hung at the sides, on which are inscribed the name and titles of the inhabitant of the mansion, so as to be read either by day, or at night when the lanterns are lighted." Just within the gates is the covered court, where the sedan chairs stand, surrounded by red varnished label boards, having inscribed in gilt characters, the full titles of any person of rank and consequence.

CASE XXXVII.

THIS case is placed between II. and III, and contains a model of a Sing-Song, or Chinese theatre, with actors performing.

The Chinese, although fond of theatricals, have no stationary theatres except at Peking, but companies of actors are continually traveling through the provinces performing wherever the inhabitants can raise a sufficient amount by subscription to remunerate them. Bamboos and mats are to be had everywhere, and in a few hours, with these, and rattans to fasten them together, the Chinese will construct a large building. The theatres are generally erected in some of the squares or open places in front of the temples and are free to all passers by, as they are left entirely open in front. Women are never seen on the Chinese stage, their parts being performed admirably by young boys educated for the purpose. Many of their plays are founded on the ancient history of the Empire and rep-

resent the wars between the different states or petty kingdoms. In these plays the dresses are very splendid. As they use little or no shifting scenery, a great deal is left to the imagination. An actor comes in with a whip in his hand and throws up his left leg when there is no doubt he is on horseback. Striding up and down the stage several times, he stops and informs the audience that he has arrived at some distant place, which they are in duty bound to believe. If he hesitates in his rapid pace during his journey and treads a few steps cautiously and with an oscillating motion of the body, and then stoops down and begins pulling at an imaginary oar, the spectators must suppose him exposed to the dangers of navigation. These defects with the ludicrously painted faces of the actors representing Tartar generals and the horrid din kept up with gongs and an instrument which has been aptly compared in its notes to a cracked penny trumpet, renders all their historical plays farces in the eyes of foreigners. The plays begin about the middle of the day and last until late at night, usually ending with tumbling and other feats of agility and strength.

CASE XXXVIII.

BETWEEN Cases III. and IV. contains a small model of a tanka boat.

AMONG the great number of lanterns suspended overhead, will be particularly noticed the large and splendidly embroidered one, hung from the centre piece of the fresco work. This is about ten feet high, and is alto-

gether a gorgeous affair, the frame being beautifully carved and gilt, the panels richly embroidered, and there are several hundred silk tassels pendant from different parts of it. Such lanterns as this are not intended to be lighted, and are used only in processions of Mandarins, and to decorate the temples when they visit them, as required by the ritual, to offer sacrifices and do homage to the ancient sages and emperors. The dragon lantern will also be noticed ; this, with the fish and bird lanterns hanging in different parts of the room, and also those made of gauze are carried in the yearly dragon processions to propitiate that fabled monster. Amongst the others are two very large ones, made of horn, with silk tassels around them, two large carved king wood framed ones, with beautiful painted silk-panels, and four beautiful ones with small paper figures, capable of motion when the lanterns are lighted.

Among the pictures which cover the wall at the end, near the entrance, and of which there are between four and five hundred in oil and water colors, are two large and beautiful paintings of the city of Canton and Honam, opposite Canton, portraits of Samqua, Houqua, and Linchung, three of the Hong merchants, dressed in their official robes, which they purchased the privilege of wearing. Houqua was generally well known for his riches ; he died about two years since, and left about fifteen millions of dollars, after paying an immense amount to the government during the troubles with the English. The portrait on the left of Linchung is one of a Chinaman, called Boston Jack, who is well known to all persons who have visited China as he furnishes the ships with provisions. Below Linchung and Jack is a set of twelve paintings in oil colors, representing the life of a successful Chinaman from his birth to his death. Beneath these are twelve paintings, showing the growing of rice, and on the right of these, on the other side of the room, are twelve more, representing

the culture, curing and packing of tea. Over the beautiful paintings of flowers, &c. are four frames with six rice paintings in each; the two on the left showing a funeral procession, and the two on the right a marriage procession. Over the large paintings are two portraits of Chinese beauties.

Besides those mentioned are an immense number of Chinese views, paintings of birds, punishments, vessels, fishes, shells, insects, &c. &c. All these paintings are the work of Chinese artists, and for execution and finish speak for themselves.

In reading the catalogue, it may be noticed that the descriptions of the articles in some of the small cases are very full, compared with others. This is occasioned by the impossibility of making out a list of the articles in some of the cases until they were arranged, while others, containing fewer articles could be described in full. The same difficulty was met with in describing and numbering the paintings before arranging: and acting upon the suggestion of a number of friends, that the curiosity of the public demanded that the Museum should be opened as soon as possible, it has been deemed advisable to give a general description of the small cases in this edition of the catalogue, and a fuller one in the next.

General Remarks upon the early intercourse with China, her present commerce with foreign nations, her government, &c.

CHINA being situated on the eastern border of Asia, appears to have been so far removed from other great nations of Antiquity, that little was known by them concerning it, and the notices to be found in their his-

tories concerning its existence, are few and uncertain. During the first century of our era, under the reign of the celebrated Han dynasty, the Emperor Mingty, despatched messengers to India, who brought back the religion of Budha; and Hoty, a succeeding Emperor, sent an envoy to seek some intercourse with the western world, who is said to have reached Arabia. About the middle of the second century, as recorded in Chinese history, people came from India and other western nations with tribute, and from that time, foreign trade was carried on at Canton. Under this head of tribute, was probably placed the presents carried by the embassy, despatched by the Roman Emperor, Marcus Antonius, to China, in A. D. 161, to acquaint himself with the country which was reported to produce the beautiful silks supplied to his luxurious countrymen through the medium of India. There is sufficient evidence that some Nestorian christians entered China as early as the middle of the seventh century, but "it is to the Arabs that we owe the first distinct account of China, and of its peculiar institutions and customs. Their far extended conquests brought them to the confines of that remote empire; and the enlightenment of science and literature, which they possessed in no small degree during the eighth and ninth centuries, led many individuals among them to explore unknown countries, and to record what they had seen." Although nearly 1,000 years have elapsed since their first accounts were written, there is a remarkable identity between the Chinese, as they are therein described, and the same people as we know them at the present day.

As the fact may not be familiar to all, that the knowledge of the existence of an immensely populous and wealthy empire in the remotest parts of the east had a great effect in the discovery of our continent by Columbus, a short description of the origin and work of Mar-

to Polo, a Venetian, and the first European who gave to the world a history of his travels in those distant regions, is here given.

His father Nicholas, and uncle Matheo Polo first visited the court of Cublai Khan, the sovereign potentate of the Tartars and Emperor of China, who completed the conquest of the Chinese empire, began by his grandfather, Genghis, who overthrew all the independent powers of Tartary and made himself sole master of Central Asia. Nicholas and Matheo embarked from Venice on a commercial voyage to the east, about the year 1255, and having penetrated to the Court of Cublai, by whom they were received with great distinction, from political motives, it is supposed, were furnished with letters to the Pope, entreating him to send a hundred learned men to instruct the sages of his empire in the knowledge of the christian faith, and on their departure for Europe were invited to return. They arrived home safely in 1269, and having delivered their letters and received others from the Pope, with presents to the Grand Khan, they set out again for the remote regions of Tartary in 1271, accompanied by two learned friars and young Marco, who was born shortly after his father left the first time. The friars becoming alarmed for the safety of their lives in Armenia, where a war was raging, took refuge in a monastery where they remained, and the Polos, after a long journey and suffering many hardships, arrived in the dominions of Cublai, who, hearing of their approach, sent officers to meet them at forty days distance from the court.

The Venetians resided about seventeen years at the Tartar Court, during which they were treated with great distinction; and Marco, having acquired the four principal languages of the country, was employed by the Khan in missions and services of importance in va-

rious parts of his dominions. At length after considerable difficulty in obtaining the consent of the Khan, the Polos set out on their return to Venice by sea, being loaded with presents of rich jewels given them by their patron, who made them promise to return to him after they had visited their families. They arrived in Venice in 1295, literally laden with riches, and having heard, on their journey, of the death of their old benefactor, they considered themselves absolved from their promise to return. Several months after their arrival, in an action between the Genoese and Venetian navies, Marco Polo, who had taken the command of one of the galleys of the latter, advancing first in the line, was taken prisoner and carried to Genoa in irons. Here he was detained in prison, and all offers of ransom rejected. Having had his papers and journals sent to him from Venice, he produced his work on China.

This work is said to have been one of the principal lights used by the Portuguese in the fifteenth century, when the attention of the world was turned towards the remote parts of Asia, and they were attempting to circumnavigate Africa; and from Marco Polo's descriptions of the situation of China and the islands on the coast, and the state of geographical knowledge of the day, Columbus was led to believe that by sailing in a westerly direction he should reach the eastern shores of Asia. With this idea, and the supposition that the circumference of the earth was much less than it was afterwards found to be, he set sail from Spain, and when he arrived among the West India islands, we find him trying to identify the island of Cipango of which Marco Polo gave a splendid description. We afterwards find him seeking in the island of Cuba, which he supposed, from the accounts of the natives, and his own observations, to be a part of the main land, for the rich city of Cambalu, (Peking,) in the Province of Cathay, the

winter residence of the Great Khan, and where, according to Marco Polo, was to be seen, "in wonderful abundance, the precious stones, the pearls, the silks, and the diverse perfumes of the East."

"The sumptuous descriptions given by Marco Polo," says Irving, "of countries teeming with wealth, and cities whose very domes and palaces flamed with gold, induced Columbus, who was confident of soon arriving at these countries, to hold forth those promises of immediate wealth to the Spanish Sovereigns, which caused much disappointment, and brought upon him the frequent reproach of exciting false hopes and indulging in wilful exaggeration."

"He died," continues Irving, "in ignorance of the real grandeur of his discovery. Until his last breath, he entertained the idea that he had merely opened a new way to the old resorts of opulent commerce, and had discovered some of the wild regions of the east. He supposed Hispaniola to be the ancient Ophir, which had been visited by the ships of Solomon, and that Cuba and Terra Firma were but remote parts of Asia. In all his voyages he was continually seeking after the territories of the Grand Khan, and even after his last expedition, when nearly worn out by age, hardships and infirmities, he offered in a letter to the Spanish monarchs, written from a bed of sickness, to conduct any missionary to the territories of the Tartar Emperor, who would undertake his conversion."

The first Europeans who traded directly with China were the Portuguese, who made their appearance at Canton in 1516, not many years after their celebrated navigator, Vasco De Gama, discovered the passage around the Cape of Good Hope. But it was not until about the middle of the 16th century, that they established themselves at Macao, for the use of which place they still pay a ground rent to the Chinese of 500 taels per

annum. The only privilege they appear to possess is that of governing themselves; as the Chinese population of the town is entirely under the control of the Mandarins.

The Spaniards soon followed the Portuguese, but they have derived less advantage from an intercourse with China than most other nations, notwithstanding the vast advantage which they possess in the locality of Manila and the Philippine islands, within a few days' sail of China, and approached with equal facility in either monsoon.

The first attempt made by the English to establish a trade with China, was during the reign of Elizabeth, in 1596, but the vessels sent out were wrecked on the outward passage, and, owing to the jealousy and misrepresentations of the Portuguese, their future attempts, and those of the E. I. C. were unsuccessful until about the beginning of the last century.

The first American vessel sent out to China, sailed from New York in 1784. She was soon followed by others, and the trade rapidly increased until 1789, when there were more American vessels at Canton than from any other country except Great Britain; and the American trade with China is now much larger than that of any other country except England. The number of ships employed by the latter being more than two hundred, employing a capital of upwards of \$20,000,000; while we have about seventy ships in the China trade, and a capital of about \$7,000,000. The present total exports from China amounts to about \$40,000,000, of which about \$15,000,000 worth are teas, over \$14,000,000 treasure, nearly \$6,000,000 raw silks, silk thread, and silk goods; and the balance is cassia, sugar, sugar candy, lacquered ware, ivory articles, matting, fans, &c. &c. The imports, amounting to about the same sum, consist of the following articles: opium, rice, treasure

and pearls, principally the first, which amounts to upwards of \$20,000,000, ginseng \$300,000, raw cotton \$6,000,000, cotton manufactures and cotton yarn \$4,000,000, woollen manufactures of all kinds \$2,047,000, metals of all kinds \$1,500,000, and the balance in other goods, such as betel nut, bicho de mar, birds' nests, &c.

The goods which we buy from the Chinese are paid for partly in cotton goods, ginseng and lead, but principally by bills drawn on London bankers, who have agencies in the United States to furnish letters of credit to foreign traders. They loan nothing but their credit, as the bills drawn upon them are made payable far enough in advance for the proceeds of the goods for which they were drawn to meet them.

The English, in addition to paying (the Chinese) for all the teas, silks, &c. with their cotton, cotton goods, and opium, are annually drawing an immense amount of the precious metals from China, the proceeds of the latter article.

Formerly, all the business done by China with other nations except Russia, was carried on by the Cohong or body of Hong merchants, of which nearly every one has heard who has heard of China. This body was a monopoly established by the government to conduct the trade with foreigners, and consisted of a few persons, who were allowed to trade singly, although, until 1830, the whole body was liable for all the foreign debts of each individual. Some of the Hong merchants made large fortunes, but they lived in a state of continual uncertainty, as having once become members of the Cohong, they were seldom allowed to leave it, unless in case of failure, and they were liable to be "squeezed" (as the Chinese call it) at any time, by the Mandarins, who under various pretexts exacted large amounts from them. Some one of the body was obliged to become security for the payment of the port charges, duties, and

good behavior of every vessel entering the port for trade. This monopoly was abolished by the treaty between China and Great Britain, and the foreign trade made free to all.

The Chinese have been ridiculed for assuming to be the only civilized nation in the world. This assumption is probably owing to their peculiar institutions. They live on the past, we on the future, and consequently they are not to be judged by our standard. We have thousands of presses furnishing information of all kinds and from all quarters of the globe, which is distributed with astonishing rapidity to every one. They have no newspapers except those used for government purposes, which have a very limited circulation, and information with them, like light from some distant world, which may have been blotted from existence for years, does not reach the mass of the Chinese until it has ceased to be new to the rest of the world. There was a time, and that not many centuries since, that the Chinese were farther advanced in the arts of civilized life than any European nation, and they are still far in advance of the rest of Asia. Is it strange then when they see the greatest European nation seize upon the neighboring country of India and clandestinely flood their shores with a drug which destroys thousands, and is known to be prohibited by their laws, that they should look upon them as barbarians. Is it strange when they formerly saw the governments and merchants of foreign nations belieing each other and perpetually quarreling for the sake of gain that they should look upon them all with suspicion and contempt and call them "*Fan-qui's*," "foreign devils!" When foreigners first began trading with the Chinese, every port was open to their commerce, and the trade was free to all; the country was also open to missionaries, and the Catholics converted many thousands to their faith and stood high in favor with the government, but the misconduct of the former caused

them to be confined in their trade to Canton, and the attempts of the latter to interfere with the government caused them to be excluded from the country. The Chinese have also been denounced for their exclusiveness ; but who can doubt its being the correct policy of her rulers to ensure the stability of their government. They themselves are foreigners, were invited into the Empire to quell a rebellion, which they did, and then took possession, and they well know the danger they subject themselves to by the visits of strangers.

In 1812, according to the best Chinese authority, there were in the eighteen provinces of China 360,279,827 inhabitants, and 2,167,286 in Tartary, subject to the Chinese government. As they have had no wars of consequence since that time, and the cholera is said to have passed lightly over this nation they must now exceed 400,000,000. The eighteen provinces contain 830,719,360 English acres, more than three-fourths of which are under cultivation, and with a climate so various, that everything they wish for is produced by themselves, they need not and care not for foreign commerce.

Twenty-seven dynasties, furnishing two hundred and forty-three sovereigns including the present and excluding those considered mythological by the Chinese themselves, have swayed the destinies of China for more than 4,600 years. Well may the Tartar and his subjects be proud of the throne upon which he sits unrivalled as it stands in the annals of the world, and without boasting can they point to its antiquity, and that of their laws and customs, founded prior, or at least coeval with the Empire of Babylon, the very site of whose greatest city, with its stupendous walls and hundred gates of brass, is now a matter of doubt.

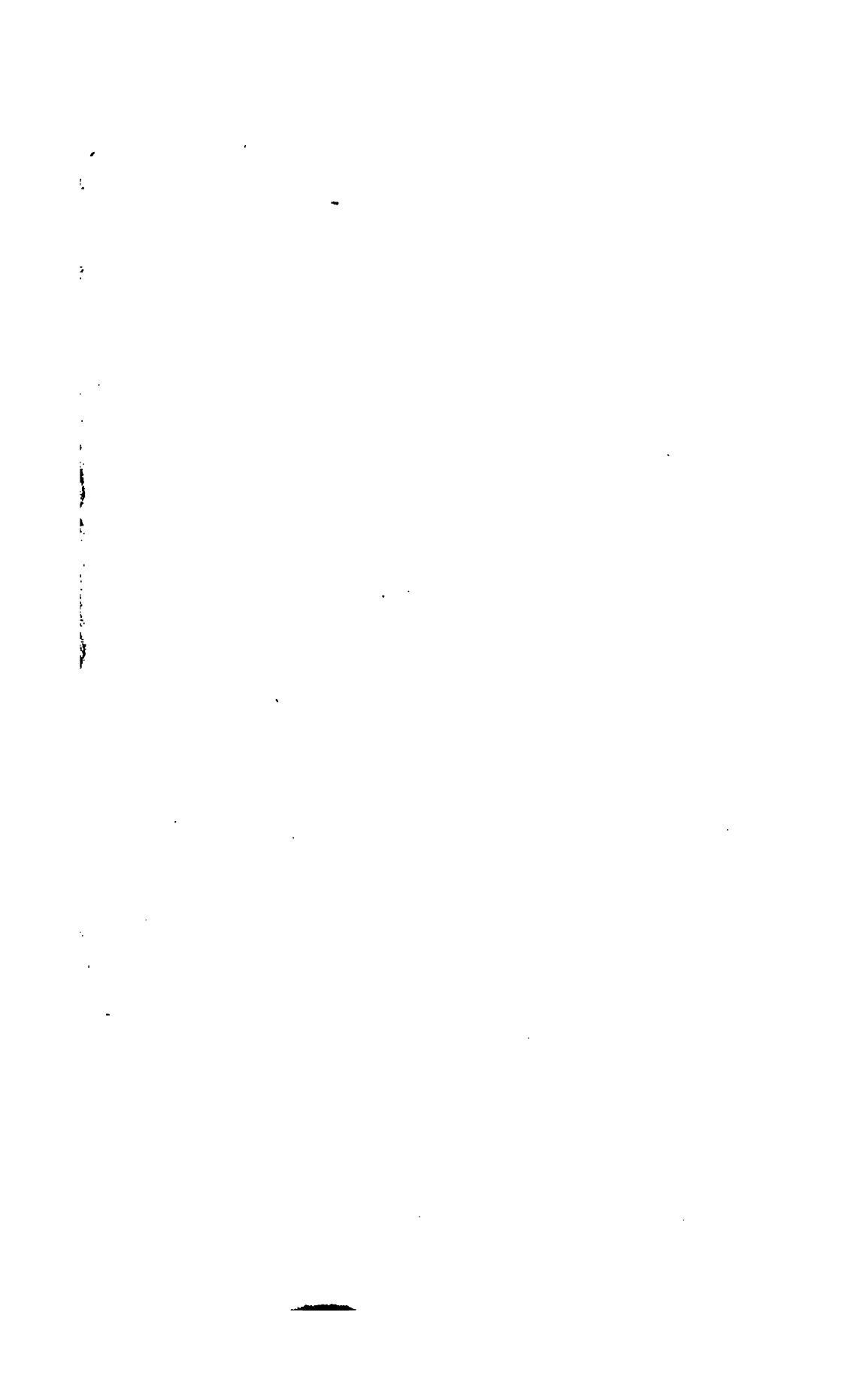
Other great empires and kingdoms have risen and flourished for a season, but where are they? Go seek

their history among the pyramids and ruins of splendid edifices, the equals of which the world may never see again.

The most powerful modern kingdoms of Europe are but of yesterday compared with China. While they count their existence by hundreds, she reckons hers by thousands of years, and is now in the enjoyment of a green old age under the administration of laws founded upon the precepts of her sages.



中華大觀





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